A CRITICAL EDITION

of

AL-MUTHUL āLA KITAB
AL-MUQARRAB FI AL-NAHW

by

IBN ĪṢFUR AL-ĪṢBILĪ

VOLUME I

EDITED

by

FATHIEH TAWFIQ SALAH

Thesis presented for the degree of

Doctor of Philosophy

In the University of London

School of Oriental and African Studies

1985
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THANKS SHOULD BE PAID

Thanks should be paid to God who gave me the power to complete this work. Thanks should be paid to my brother who financed my study from start to finish. Thanks should be paid to my outstanding supervisor who is a treasure of knowledge, patience and generosity: Knowledge because he is expert in all the fields I came across within my thesis, patience because he read my work page by page in spite of its length and generosity because he gave me much of his time without any complaint - may God prolong his life and grant him strength and energy.

Thanks should be given to my paternal cousin - Director of the Computer Department at the Royal Scientific Society in Amman and President of the University of al-Najah in Nablus - and to his friend - Director of the Institute of Studies and Researches for Arabisation in al-Ribat - by whose help I have managed to obtain a copy of "Sharh al-Muqarrab" which is in Fas.

What is unforgettable also is the kindness of Professor Dr. Jale Baysal who specializes in library science at Istanbul University, the wide assistance I obtained from Mr. Muammar Ulker - Director of Suleymaniye
Library in Istanbul - the great facility I found in using the following libraries in Istanbul: Beyazit Umumi, Feyzullah, Atif Efendi and Topkapı Saray, and the great facility I met at the Awqāf Public Library in Baghdad.

I am in debt to all the staff of the library of the School of Oriental and African Studies, specially to Mr. S. Goddard - Ex-Deputy Librarian - and to Mr. B. J. Scott - Superintendent Issue Desk - for their kind help and support.

Finally, I shall never forget the helpful hand of Mrs. Dipali Ghosh, Librarian at the British Library/Department of Oriental Manuscripts and Printed Books.

May God keep them all in return.
# Table of Transliteration

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**Notes:**
- undergoes a change in form according to the following rules:
- undergoes a change in form according to the following rules:
- undergoes a change in form according to the following rules:
ABBREVIATIONS OF TECHNICAL TERMS

The plural is indicated by "s" as "pts." parts, and "vols." volumes.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>A.H.</td>
<td>anno Hegirae.</td>
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<tr>
<td>acc.</td>
<td>accusative.</td>
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<td>act. part.</td>
<td>active participle.</td>
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<td>adj.</td>
<td>adjective.</td>
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<td>adv.</td>
<td>adverb.</td>
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<td>aff.</td>
<td>affirmative.</td>
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<td>apoc.</td>
<td>apocopate.</td>
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<td>arr.</td>
<td>arranged.</td>
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<tr>
<td>aug.</td>
<td>augmentative.</td>
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<td>B</td>
<td>al-Tadhib fi Muthul al-Taqrib</td>
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<td>b.</td>
<td>Ibn.</td>
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<td>c.</td>
<td>copyist.</td>
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<td>cat.</td>
<td>category.</td>
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<td>centimetre.</td>
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<td>collected.</td>
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<td>com.</td>
<td>commented.</td>
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<td>comp.</td>
<td>compared; compound.</td>
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<td>cond.</td>
<td>conditional.</td>
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<td>conj.</td>
<td>conjunctive.</td>
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<td>corr.</td>
<td>corrected.</td>
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<td>d.</td>
<td>dated.</td>
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decl.  declinable.
dem.  demonstrative.
dim.  diminutive.
du.  dual.
ed.  edited; edition.
EI  the Encyclopaedia of Islam.
et al.  and others.
etc.  et cetera.
ex.  example.
expl.  explained.
fasc.  fascicle.
fem.  feminine.
foll.  folios.
gen.  genitive.
gram.  grammatical.
i.e.  that is.
ibid.  ibidem.
id.  idem.
imp.  imperative.
ind.  index; indicative.
inf.  infinitive.
infl.  inflected.
interrog.  interrogative.
k.  kitab.
l.  line.
M  al-Muthul  ala Kitab al-Mugarrab.
masc.  masculine.
meas.  measure.
MFO  Mélanges de la Faculté Orientale.
MS.  manuscript.
MSS.  manuscripts.
n.  new; noun; number.
N.D.  no date.
eg.  negative.
nom.  nominative.
obj.  object.
op.  operative.
OR.  oriental.
orig.  originally.
p.  page; particle.
pass.  passive.
perf.  perfect.
pl.  plural.
p.  pages.
pre.  prefixed.
pred.  predicate.
prep.  preposition.
pron.  pronoun.
prop.  proposition.
pt.  part.
Q  al-Muqarrab fi al-Nahw.
q.  question.
R.  Regia.
rel.  relative.
rev. revised.
RSO Rivista degli Studi Orientali.
sel. selected.
Sh Sharh al-Muqarrab.
sing. singular.
stud. study.
sub. subject.
subst. substitute.
sum. summary.
superv. supervised.
trans. translated.
uninf1. uninflected.
v. verb; verse.
voc. vocative.
vol. volume.
ILLUSTRATIONS
FIGURE 1

AFTER "THE TIMES / ATLAS OF THE WORLD"
COMPREHENSIVE EDITION (5TH), 1975
FIGURE 2

FROM

THE HAFSID'S FAMILY TREE

YAHYA

ABU HAFS AL-UMARI AL-HINTATI

ABU MUHAMMAD ABD AL-WAHID
603-618 (1206-1221)

ABU ZAKARIYA' YAHYA
625-647 (1227-1249)

ABU ABD ALLAH MUHAMMAD AL-MUNTAŞIR
(AL-MUSTANSIR BI 'LLAH)
647-675 (1249-1276)

AFTER

"AL-FARISIYA FI MABADI' AL-DAWLA AL-HAFSIYA"
I wish to pay a tribute to Ibn ʿUsfūr, whose name is mentioned in most of the grammatical works, such as:  

by editing "al-Muthul ʿala Kitāb al-Muqarrab".

I have divided this thesis into three chapters:

In the first I deal with the biography of Ibn ʿUsfūr, and with a brief statement about the political and cultural influences that surrounded his life.

Ibn ʿUsfūr, the bearer of the banner of Arabic in his time in al-Andalus, was born in Seville in the year 597 / 1200. He studied Arabic and literature in al-Andalus until he had mastered them, having studied there under a group of great scholars. Of these were the teacher Abu ʿAlī al-Shalawbin head of the grammarians in al-Andalus, and the teacher Abū al-Ḥasan al-Dabbaj Shaykh of al-Andalus.

He then began to teach in his country, teaching grammar for a while. After that a quarrel with his master took place which made him leave his native town,
Seville, and travel throughout al-Andalus, staying in several towns and studying under many scholars. Many students came to him for study and to acquire benefit from his knowledge.

Later on he crossed the sea to Ifriqiya and stayed in Tunis, highly respected by the Hafsid Caliph, al-Mustansir bi 'Llah. On returning to his own country he again travelled throughout al-Andalus. Then he passed over to al-Maghrib, staying in Sala.

At the invitation of the forementioned Caliph he returned to Ifriqiya, and settled in Tunis where he died in the year 669 / 1271.

Ibn al-Usfūr grew up in Seville which was at that time the centre of the Almohad government in al-Andalus. In the year 643 / 1245 Seville came under the rule of the Hafsid. In the year 647 / 1248 Seville fell to the Christians.

With regard to the cultural life no one denies the Almohads' care for culture, and the great efforts they made to nourish it.

With regard to the Hafsid state in which Ibn al-Usfūr was highly considered and respected all its rulers were highly educated, therefore they facilitated the coming of the Andalusians in large numbers to Ifriqiya and al-Maghrib.
Besides this Seville the birthplace of Ibn Ḫūsfūr had flourished at the time of Banū Ḫabbād 414-484 / 1023-1091, and remained for half a century the brilliant centre of literature, verse and prose in al-Andalus.

So it was not strange that Ibn Ḫūsfūr became known as a scholar, jurisprudent, grammarian, linguist, historian, and poet.

This chapter is preceded by an introduction, showing the high standing of Ibn Ḫūsfūr among the other grammarians.

In the second chapter I deal with the works of Ibn Ḫūsfūr, and their importance in Arabic grammatical studies.

Al-Shaykh al-Ghubrīnī says:
"The works of Abū al-Ḥasan - meaning Ibn Ḫūsfūr - in Arabic are considered to be some of the best and the most dignified subjects and compilations".

In fact I am fortunate because I managed to have photocopies of all the manuscripts, which I was in need of in my thesis, by going - at my own expense - to Istanbul, Baghdad, and by the help of a relative and his friend.

Those photocopies which I have helped me in discovering secrets about the works of Ibn Ḫūsfūr, such
1. "Sharh al-Muqarrab" and "al-Muthul 'ala Kitab al-Muqarrab" are the same work by Ibn 'Usfur, and not different works as is mentioned in "al-Muqarrab", pt. I, pp. 16, 17.

2. "Sharh al-Muqarrab" is complete, and not as is mentioned in many references: "Ibn 'Usfur did not finish "Sharh al-Muqarrab". In my opinion their compilers knew only the copy of Fas, since the following is written on its title page:

3. I have discovered other copies of "al-Muqarrab", which are not mentioned by any compiler.

4. I have discovered that the first book of the manuscript 1071 / Asir Efendi is not "al-Muqarrab" as is mentioned by Brockelmann and Rescher, but a book by Ibn Malik al-Andalusi.

5. I have discovered another copy of "al-Tadrib fi Muthul al-Taqrib" in Beyazit Umumi / Istanbul, which is not mentioned by any compiler.

As for the other works of Ibn 'Usfur I have found the following:

1. The correct pronunciation of "al-Hilaliya" on grammar, and the occasion upon which it was compiled. This new information was found by the trustworthy Ibn Qunfudh. The other compilers do not know
2. What "Idāh al-Mushkil" deals with. It is a commentary on "al-Mughrib" by al-Muṭarrizi. While Qabawa says: "Perhaps it is one of the commentaries on 'al-Jumal'"; and Kahhala says: "It is on grammar".

3. Editors of "al-Muqarrab" in pt. I, p. 17 say that "al-Sharḥ al-Kabīr" is "Sharḥ al-Muqarrab". This is incorrect because "al-Sharḥ al-Kabīr" which is also called "Ahkām Ibn ʿUsfūr" is one of the three commentaries by Ibn ʿUsfūr on "Jumal al-Zajjājī".

The third chapter is the edition which deals with many points of Arabic grammar, with examples of correct usage.

In my edition I have followed this way:

1. I have copied the text carefully in my own handwriting, and I have done my best to present it in a good way in regard to vocalization and punctuation.

2. I have shown the difference among the manuscripts exactly as it is in regard to vocalization.

3. I have explained the words and expressions which I think are in need of explanation.

4. I have clarified the quotation "قَوْلُِيِّ نَفْسِيِّ" by mentioning what comes before or after it in
"al-Muqarrab" when it is in need of clarity.

5. I have tried to give more explanations of the grammatical points by referring to other references.

6. I have mentioned the metre of the poetic grammatical examples.

7. I have given a brief definition to the proper names, and names of the cities that occur in the text.

Finally, and with respect to the years that occur within the whole thesis I have added the Christian date, and put it between two brackets when it is not mentioned by the reference.
INTRODUCTION

Ibn ĔUsfūr kept close to his teachers in al-Andalus until he had mastered Arabic and literature, then he began to teach.

Ibn Shakīr al-Kutubi says: "He was the most patient person, never wearying in his reading"; many confirmed this.

Al-Ghazzi says: "He was a leader in grammar, no one could keep up with him".

Ibn ĔUsfūr became an outstanding scholar in Arabic and literature, and his compilations on these two subjects acknowledge that high position.

Al-Anṣārī al-Marrākušī says: "His 'Muqarrab' on grammar is a proof of his mastery of Arabic".

Al-Ghazzi says: "'Al-Muqarrab' is a comprehensive work which caravans carried far and wide".

Ibn Saʾīd al-Mudliji says in his note on his teacher Ibn ĔUsfūr: "I brought with me from Ifriqīya the book 'al-Muqarrab' which is on grammar; it then was received with great pleasure and respect from every side".

Qabawa says: "'Al-Muqarrab' is the most famous
book of Ibn ʿUsfūr; its fame spread in the East and West.

Abū Ḥayyān al-Andalusī says:
"'Al-Mumtiʿ fi al-Ṣarf' is the best of what is compiled on this art in its arrangement, rectification, classification and making others understand".

Al-Ansārī al-Marrākushi says: "Ibn ʿUsfūr's compilation on morphology is great and useful".

Al-Ḥājj Khalīfa says: "'Al-Mumtiʿ fi al-Ṣarf' is the best medium-sized book on morphology, rarely does one find a grammatical book which does not have some of its matters".

ʿAbd al-Qādir al-Baghdādī quotes from "Dāʾir al-Shīʿr" and "Sharḥ al-Idāh" in his famous work "Khizānāt al-ʿAdab".

Al-Ghubrīnī says: "Ibn ʿUsfūr is worthy of having his statements preferred to those of other grammarians".

Ibn ʿUsfūr was the most brilliant student of Abu ʿAlī al-Shalawbin, but when he became independent and sat for teaching, al-Shalawbin tried to lower his dignity. The following story confirms this:

Once the teacher Abu Jaʿfar al-Labī had read to him the verse of Imrūʿu ʿl-Qays:
He then asked his students: "What is the operative in this adverb?" meaning "وسط". They disagreed with each other. He said: "Enough, this verse was read to our teacher Abū ʿAlī al-Shalawbīn, and he asked us the same question, then he said to us: "When you go out ask that ignorant man - meaning Ibn ʿUsfūr".

When we went out we all came to him in the mosque surrounded by a large group, talking about rare points of grammar. We did not dare to ask him because of his solemn appearance and impressive character, so we went away.

This high standing which Ibn ʿUsfūr enjoyed overwhelmed the Islamic world in the East and West, so the judge Nāṣir al-Dīn Ibn al-Munayyir, judge of Alexandria, considered him the seal of the grammarians when he lamented him in these two verses:
But this wide reputation induced some of Ibn ʻUsfūr's Andalusian contemporaries, and those who came after him to envy his great fame, so Ibn al-Zubayr says: "The teacher of Arabic has nothing to benefit from except for Arabic, and he is not qualified for anything else"; other grammarians did not agree with him.

Ibn Malik defamed his knowledge, and sometimes ascribed to him ignorance and lack of accuracy.

Abū Ḥayyān decried Ibn ʻUsfūr's imitation of the old scholars because of ignorance.


After that Ibn al-Azraq started to put down the value of Ibn ʻUsfūr, and to assert that Ibn al-Dā'ī put down the fame of Ibn ʻUsfūr, then he recites:

بضائع علاء بواب الفلاحات العليم، فجعل له
جتل بسعة لا خفض ولا علمي موفور
فظرت عمقاً كاملاً، أور ناري
مطامعه ففزع يا جناع أسر غضب.
But all what is mentioned about Ibn ʿUṣfur could not lower his standing in the history of Arabic grammar.

Al-Maqqari commented on those criticisms by saying that they are full of confusion, then he recites:

في تلك سمع محمف في الفتن نورها
وائمت لله يأتب لسرا بضرعه

(The Arabic text translates as: In that, some are hidden in the fires. He is the Light. He seeks God's help. God is with him.)
CHAPTER I

THE BIOGRAPHY OF IBN ČUŠFUR

AND

A BRIEF STATEMENT

ABOUT

THE POLITICAL AND CULTURAL INFLUENCES

THAT SURROUNDED HIS LIFE
Ibn outspoken
597 - 669
1200 - 1271

Ibn Ahmad Ibn Muhammad Ibn Ahmad Ibn 'Umar Ibn 'Abd Allah
Ibn 'Usfūr al-Hadrami al-Ishbili, who is known as
Ibn 'Usfūr.

Al-Ghubrīnī a contemporary of Ibn 'Usfūr says:
"Everyone who studied under Abū 'Ali al-Shalawbīn in his
country was commendable, and from my point of view the
greatest of these were two men: The teacher Abū al-Hasan
(meaning Ibn 'Usfūr) and the teacher Abū al-Hasan (sic)
Ibn Abu al-Rabi'. The more important of the two was the

1. This is how the name is mentioned in the MS.
"al-Muqarrab" which is in Suleymaniye/Laleli/3523.

Al-Zirikli in "al-İalam", 1st ed. says:
"'Ali b. Musa" instead of "Mu'min".

Brockelmann in "Tarikh", pt. V, p. 366 says:
Farhun al-Ishbili al-Hadrami".

Al-Ansārī al-Marrakushī in "al-Dhayl", vol. V,
pt. I, p. 413 says: "Ibn 'Abd Allah b. Manzur b. 'Usfūr
al-Hadrami".

2. 'Umar b. Muhammad al-Azdī al-Shalawbīn or
al-Shalawbīn.
Al-Zirikli, al-İalam, 3rd ed.

3. 'Abd Allah b. Ahmad Abū al-Husayn Ibn Abū al-Rabī'
al-Qurashi al-Umawi al-Ishbili.
teacher Abū al-Hasan Ibn ʿUsfūr, and I do not think that there was anyone greater than him among the last of the teachers.

He brought together—may God have mercy upon him—memorizing, perfection, conception and eloquence. He memorized and understood what he memorized, and was able to express what he had in his mind, and this is the aim. But there are few who can unite all these.(1)

Ibn ʿUsfūr ʿAlī Ibn Muʿmin, the well-known esteemed scholar, bearer of the banner of Arabic in his time in al-Andalus, was born in Seville in the year 597 / 1200. He studied Arabic and literature in al-Andalus until he had mastered them, having studied there under a group of great scholars. Of these were the teacher Abū ʿAlī ʿAlī al-Shalawbīn head of the grammarians in al-Andalus, and the teacher Abū al-Hasan al-Dabbaj Shaykh of al-Andalus.

It was known that al-Shalawbīn and al-Dabbaj were among the most celebrated grammarians of the time of

1. ʿUnwan al-Diraya, p. 318.
2. At the beginning of this year a frightful event, the great flood, occurred in Seville, the like of which had not been heard of before.
Ibn ʿUsfūr, so he acquired from them what others could not acquire.

Ibn ʿUsfūr kept close to al-Shalawbin for nearly ten years, during which he obtained much, till he completed with him the study of "Kitāb Sibawayh". He then began to teach in his country, teaching grammar for a while. After that a quarrel with his master took place which made him leave his native town, Seville, and travel throughout al-Andalus, staying in several towns and studying under many scholars.

Ibn Shakir al-Kutubi says: "He was the most patient person, never wearying in his reading"; many confirmed this.

Al-Ghazzi says: "He was a leader in grammar, no one could keep up with him".

He stayed some months in Jérez, Málaga, Lorca and Murcia where he taught the Qur'ān and grammar; many students came to him for study and acquiring benefit from his knowledge. There he dictated his commentaries on "al-Jumal", "al-Idah", "Kitāb Sibawayh" and "al-Juzūliya"; he dictated all these from memory, the most useful commentaries of their kind.

This life of a travelling teacher helped Ibn ʿUsfūr to keep in touch with many students of Arabic, and it was taken for granted that everyone who read under Ibn ʿUsfūr was worthy of praise. The most outstanding student who
was influenced much by him was Abu Hayyan al-Andalusi. One of the best of all his students in knowledge, temper, kindness, leadership and dignity was the jurisprudent Abu Zakariya al-Yifran. Later on he crossed the sea to Ifriqiya and stayed in Tunis a little. Being close to al-Amir Abu 'Abd Allah Muhammad Ibn Abu Zakariya' Ibn Abu Hafs he moved with him to Bijaya, where he stayed for a period of time.

He then returned to the capital of Ifriqiya and gathered great rewards from the Commander of the Faithful al-Mustansir bi 'Llah, the forementioned Amir, who read under Ibn *Usfur before the transfer of the emirate to him, and who considered Ibn *Usfur one of his closest companions.

On returning to his own country he again travelled throughout al-Andalus and visited Lorca. Then he moved to the west and passed over to al-Maghrib, staying in Sala.

At the invitation of the Hafsid Caliph al-Mustansir bi 'Llah he returned to Ifriqiya and settled

---


in Tunis where he died in the year 669 / 1271. (1)

1. This biography is a summary taken from:
   (3) Al-Ghazzi, Tashnīf al-Masāmī, p. 45.
   (6) Ibn Qunfudh, al-Wafayāt, p. 331.
   (8) Ibn ʿUsfūr:
   (9) Ibn al-Zubayr, Silat al-Ṣila, pp. 142-143.
   (10) Kahhāla, Muʾjam al-Muʿallifīn.
   (12) Al-Suyūṭī, Bughayyat al-Wuṣā, p. 357.
There are many different opinions about the year of his death, the place in which he died and the way in which he died:

Ibn Shakir al-Kutubi says: "Al-Shaykh Taqi al-Din Ibn Taymiya claimed that Ibn *Usfur was pelted with bitter oranges in a drinking party until he died". This was in the year 669.

Al-Suyuti supports that story and says: "He died on 24th Dhu 'l-Qa'da in the year 663 (1264). They say also: 'In the year 669'".

Al-Ansari al-Marrakushi says: "He died at home in the old city of Tunis on Saturday afternoon 24th Dhu 'l-Qa'da in the year 659 (1260), and was buried the same afternoon".

Al-Zarkashi says that on Sunday night 25th Dhu 'l-Qa'da in the year 669 the teacher, the grammarian Abu al-Hasan Ibn *Usfur died in Tunis. The cause of his death was that one day Ibn *Usfur came upon the Sultan while he was sitting in Abu Fihr's gardens in al-Qubba which overlooks the large watering trough. The Sultan then said to him boasting of his state: "Our state has become great!" Ibn *Usfur replied: "By us and the like".

The Sultan kept this reply in his mind, and when Ibn Usfūr got up to go away the Sultan ordered some of his men to throw him fully dressed into the forementioned trough (that day was very cold), and not let him get out, pretending to play and joke.

When he came out he caught cold and a high fever from which he suffered for three days. Then he died, and was buried in the cemetery of Ibn Muhanna near the cemetery of al-Shaykh Ibn Nafīs, to the east of Yantajmi gate one of the old city's gates. His grave is still to be found in Suq al-Qumash, and the cemetery was at that time next to Jāmiʿ al-Zaytuna.¹

Ibn Qunfudh says: "In the year 669 the teacher Abū al-Ḥasan ʿAlī Ibn Usfūr, the grammarian was drowned in Tunis".

Finally, editors of "al-Muqarrab" say: "The report of Ibn Maktūm in the introduction of "al-Muqarrab" (MS.) is the most reliable and trustworthy, because of the proximity of Ibn Maktūm to the period of Ibn Usfūr, and because Ibn Maktūm studied under Abū Hayyān al-Andalusi, one of Ibn Usfūr's students.

¹ This summary is taken from: Tarikh al-Dawlatayn al-Muwahhidīya wa ʿl-Ḥafṣīya, p. 39.

The report says: 'Ibn ʿUsfūr died in Tūnis on Saturday 24th Dhū 'l-Qaʿda (A.H. 669)'.

From what preceded two points became clear:
1. The date of the death.
2. The cause of the death.

Regarding the first, the preponderant date is 669.

Concerning the second, two stories were narrated:
1. The story of the drinking party.
2. The story of the Sultan.

As for me I do not believe the story of the drinking party because:
Firstly - Ibn ʿUsfūr is mentioned in many references as al-Shaykh, al-Imām, the virtuous man and the jurisprudent.
Secondly - It is unreasonable that such a professor as Ibn ʿUsfūr was pelted with oranges in a drinking party, because it is known that he was a dignified esteemed scholar, highly respected and considered by others. The following story confirms this:

Once the teacher Abū Jaʿfar al-Labī (ʿAbd Allāh Ibn Yūsuf) had read to him the saying of Imruʿu ʿl-Qays:

\[\text{Texto árabe}\]

1. Diwān, p. 236.
He then asked his students: "What is the operative in this adverb?" meaning "期限". They disagreed with each other. He said: "Enough, this verse was read to our teacher Abū 'Alī al-Shalawbin, and he asked us the same question".

At that time Abū al-Hasan Ibn 'Usfūr was skilled and had become independent and sat for teaching, and al-Shalawbin was trying to lower his dignity. He (al-Shalawbin) said to us: "When you go out ask that ignorant man" meaning Ibn 'Usfūr.

When we went out we all came to him in the mosque surrounded by a large group, talking about rare points of grammar. We did not dare to ask him because of his solemn appearance and impressive character, so we went away.

In this case I agree with Qabāwa who says: "It is possible that the Sultan had fabricated and spread the story of the drinking party and the oranges among the people, to conceal the death of Ibn 'Usfūr because of his ugly joke. This story perhaps went on till it reached Ibn Taymiya and others.

If this is correct, Ibn 'Usfūr died because he was thrown into the water of the large trough, and because of this Ibn Qunfūdhu says: 'Abū al-Hasan Ibn 'Usfūr, the grammarian was drowned in Tunis'".

It was known that Ibn 'Usfūr was also a poet, and here are two verses by him:

\[
\text{أينَ قامَتْ بِالأَخْلَصَةِ فِي كِتَابٍ}
\]

\[
\text{وَكَسَّرَةَ مَرَّى سَبْحَةَ الرَّجُلِ وَالْعَصْرِ}
\]

\[
\text{أَيُنْفَتْ أَنَّهُ خَصَابَاتُ السَّبْحَةَ أَصْحَابُ بِيُنُفَتُ}
\]

\[
	ext{إِنَّهُ الْبَيَاضِهِمُّ فَلِلَّهِ الْحَمْلِ الْمَبْلَغِ}
\]

Editors of "al-Muqarrab" say - according to what Ibn Maktūm mentioned - that Ibn ‘Usfūr extemporized these two verses without preparation.

They say also: "Ibn al-Wardī mentions that Ibn ‘Usfūr used to dye his hair and beard with henna, and for this reason he composed these two verses".

Although Ibn ‘Usfūr composed these two verses, I still think he was not so impious as would appear from his own verse.

When Ibn ‘Usfūr died the judge Nāṣir al-Dīn Ahmad Ibn Muhammad who is known as Ibn al-Munayyir, judge of Alexandria, lamented him in these two verses:

\[
\text{أَضْخَمَ اللَّهُ بِالْيَدَ الْفَضْحَاءَ وَلِيُزْعِمَ الْكَشْفَ}
\]

\[
\text{بِمَا اسْتَغْلَى عَلَيْهِ وَكَسَّرَهَا فَلِيُحْمَدَ أَنَّهُ الْمَوْلاَةَ}
\]

1. They say also: 
Al-Zirikli, al-Aslam, 3rd ed.
Ibn al-Azraq (Muḥammad Ibn Ṭalʿ) recites in his book "Rawḍat al-Aʿlām" the previous verses thus:

\[\text{نقل النحو إلىينا المكلف}
\]

\[\text{بئر الن حو على وكبيرة}
\]

A Brief Statement
about
the Political and Cultural Influences
that surrounded the Life of
Ibn Ğusfūr

Ibn Ğusfūr grew up in Seville which was at that time the centre of the Almohad government in al-Andalus. But when this immense state became weak because of the continuous quarrels surrounding the succession to the caliphate, Seville finally came in the year 643 / 1245 under the rule of the Ḥafṣids who separated Ifriqiya from the Almohad state in the year 628 (1230), and made it independent under their own rule. In the year 647 / 1248 Seville fell to the Christians.

In regard to the cultural life no one denies the Almohads' care for culture, and the great efforts they made to nourish it. Their age was one of the richest in the history of al-Andalus and al-Maghrib in cultural movements, because of that scientific tendency which dominated most of the caliphs, and had a great effect on attracting well-known scholars, writers and thinkers to the Almohad court, both in Marrakush and Seville.

With regard to the Ḥafṣid state in which Ibn Ğusfūr was highly considered and respected all its rulers were highly educated, therefore they facilitated the coming of the Andalusians in crowds to Ifriqiya and al-Maghrib, such as Abū Zakariyā who brought a great number of
writers, scholars and men of letters, such as Ibn ʿUṣfūr and many others.

His son al-Mustaṣir biʾLlāh was accustomed to sit with famous jurisprudents and men of letters, such as the traditionist Abū Bakr Ibn Sayyid al-Nāṣ, the teacher Ibn ʿUṣfūr, the eloquent clerk ʿAbd Allāh Ibn al-Abbar, Muhammad Ibn ʿAbd Allāh, and such professors. This showed his eagerness for learning and literature, and his appreciation of their men.

Besides all of these Seville the birthplace of Ibn ʿUṣfūr had flourished at the time of Banū ʿAbbad 414-484 / 1023-1091, and remained for half a century the brilliant centre of literature, verse and prose in al-Andalus.

Seville became as well the most famous capital in the peninsula during the reign of the Almohads, not only for its sciences and arts but also for its buildings. It was known that its great mosque, "المسجد الحرام" the Congregational Mosque, came after the mosque of Cordova. That mosque was celebrated for its lofty minaret which remains one of the greatest Andalusian monuments.

2. This brief statement is taken from: Ibn Qunfudh, al-ʿArāʾiṣ, pp. 27-29, 112-113, 123.
On the whole, all the previous factors and events helped to form and build the character of Ibn ʿUṣfūr al-Ishbili, so it was not strange that he became known as the learned man, jurisprudent, grammarian, linguist, historian and poet.

Footnote 2 continued:

* Inān, Dawlat al-Īslām fī al-Andalus:
  * Al-ʿĀṣr II - Duwal al-Ṭawāʾif, p. 433.
CHAPTER II

THE WORKS OF IBN ÆSFÜR
Al-Shaykh al-Ghubrini says:
"The works of Abu al-Hasan (meaning Ibn ʿUsfūr) - may God have mercy upon him - in Arabic are considered to be some of the best and the most dignified subjects and compilations". (1)

Ibn ʿUsfūr left a considerable number of useful works. These are the following:

1. ʿUnwan al-Diraya, p. 318.
I- AL-AZHAR

It is mentioned by:

- Al-Baghdadi (Isma'i'il) (1)
- Ibn Shakir al-Kutubi (2)
- Ibn Usfur (3)
- Qabawa (4)

In fact I have not found any book by Ibn Usfur bearing this title.

4. Ibn Usfur wa 'l-Taṣrif, p. 49.
II- داراير الشارك

It is mentioned by:

- Ibn عسفر (1)
- Qabawa (2)
- Sesen (3)

This work was printed in Cairo in the year 1980 edited by Ibrahim Muhammad.

1. * Al-Mumti، pt. I، p. 6:

2. * Al-Mugarrab، pt. I، p. 15:

- Al-Baghdadi quotes from it in "الخيزنة".

3. Ibn عسفر و 'التاشرف، p. 52:

- It is a book on poetic licences.
III- AL-HILĀLIYA

It is mentioned by:

- Al-Baghdādi (Ismā'īl) (1)
- Al-Ghazzi (2)
- Ibn Qunfudh (3)
- Ibn Shākir al-Kutubi
- Ibn ʿUsfūr (5)
- Qabāwa (6)
- Al-Zirikli (7)

1. Ḥadīyat al-ṭāritīn, vol. I, p. 712:
   
2. Tashnīf al-Masāmi, p. 45:

3. Al-Fārisiyya, p. 127:
   Sum.

   In this year - meaning 664 (1265) - the leader Hilāl one of al-Mustansīr's great mawlaš died. He was great in bravery, generosity, appreciating scholars, showing sympathy for the poor, modesty, loving others and kindness. He performed memorable deeds, so for him and in his name the teacher Ibn ʿUsfūr composed "al-Hilāliyya" on grammar.

4. Fawāt al-Wafayāt, pt. II, p. 185:

5. * Al-Mumti, pt. I, p. 6:
   *
   * Al-Muqarrab, pt. I, p. 13:

6. Ibn ʿUsfūr waʾl-Taṣrīf, p. 56:

IV- ʾĪDĀH AL-MUSHKIL

It is mentioned by:

- Brockelmann (1)
- Ibn ʿUṣfūr (2)
- Kahhāla (3)
- Qabāwa (4)

1. Ṭarīkh, pt. V, pp. 366, 247-248:

"ʾĪdāh al-Mushkil" is a commentary on "al-Mughrib" by al-Mutarrizi. "Al-Mughrib fi Tartīb al-Muʿrīb" is a lexicon arranged under the first letter, and it is taken from al-Mutarrizi's missing book "al-Muʿrīb" which he compiled for jurisprudents.

"ʾĪdāh al-Mushkil" is to be found in the Ambrosian library (in Milan) under n. (153).

2. Al-Mumtiʿ, pt. I, p. 5:

Perhaps it is one of the commentaries on "al-Jumal".

3. Muṣjam al-Muʿallīfīn:

not finished.

4. Ibn ʿUṣfūr waʾl-Tasrīf, p. 49.
V- INĀRAT AL-DAYĀJĪ

It is mentioned by:

- Al-Baghdādī (Iṣmā’īl) (1)
- Al-Ghazzi (2)
- Ibn Shakir al-Kutubi (3)
- Ibn Īṣfūr (4)
- Qabaḍa (5)

I have not found any book bearing this title either by Ibn Īṣfūr or any other author.

2. Tashnīf al-Maṣāmīq, p. 45.
4. * Al-Mumtīq, pt. I, p. 5:
   Perhaps it is a commentary on "al-Idāh".
5. Ibn Īṣfūr wa 'l-Taṣrīf, p. 49:
   Perhaps it is one of the commentaries on "Jumal al-Zajjājī".
VI- AL-KAWKAB AL-SĀ'IR

It is mentioned by:

- Brockelmann
- Ibn eUsfūr
- Qabāwa
- Sayyid

1. Tārīkh, pt. V, p. 367:
   منظومات في النحو
   , with a commentary by
   Ṣadaqa b. Naṣir b. Rāshid al-Ḥanbālī. He compiled it
   in the year 1016 / 1607: Mashhad 12/30 n. 106.

2. Al-Mumti', pt. I, p. 6:
   منظومات في النحو

3. Ibn 'Usfūr wa 'l-Taṣrif, p. 56:
   منظومات في النحو

   الألوَّلَب الأَّئِر (منظومات في النحو)
   - A copy written in Maghribi script, completed on
     Tuesday at the beginning of Safar in the year
     1249 (1833). It comprises (4) folios and its lines
     are different in number.
     15×22 cent.

5758
VII- AL-MIFTĀH

It is mentioned by:

1. Al-Baghdādi (Ismā'īl) (1)
2. Al-Ghazzī (2)
3. Ibn Qunfudh (3)
4. Ibn Shākir al-Kutubi (4)
5. Ibn ʿUsfūr (5)
6. Al-Ziriklī (6)

I have not found any book called "al-Miftāh" by Ibn ʿUsfūr.

VIII- MUKHTASAR AL-GHURRA

It is mentioned by:

- Al-Ghazi
- Ibn Shakir al-Kutubi
- Ibn cUsfur
- Qabawa

I have not found any work by Ibn cUsfur bearing this title "Mukhtasar al-Ghurra".

4. Ibn cUsfur wa 'l-Taṣrif, p. 53.
IX- **MUKHTASAR AL-MUHSIBA**

It is mentioned by:

1. Al-Ghazzi
2. Al-Hajj Khalifa
3. Ibn al-Imad al-Hanbali
4. Ibn Shakir al-Kutubi
5. Ibn Usfur
6. Qabawa
7. Al-Suyuti
8. Tasköprü Zade

---

1. **Tashnif al-Masami**, p. 45:
   
   خانم النسب.

2. **Kashf al-Zunun**, vol. II, p. 1612:

   المكتب في التحي is by Ibn Babashad
   
   تأeer b. Ahmad the grammarian who died in the year
   469 (1076); he has also a commentary on it.

   Ibn Usfur abridged

3. **Shadharat al-Dhahab**, pt. V, p. 331:

4. **Fawat al-Wafayat**, pt. II, p. 185:

   
   خانم النسب.

   
   خانم النسب.

6. **Ibn Usfur wa 'l-Taṣrif**, p. 53:

   (sic)

7. **Bughyat al-Wuṣa**, p. 357:


   (continued)
Footnote 8 continued:

Aqrab al-Mawārid.

Made him satisfied.

Made me satisfied.
X- AL-MUMTI\v{c} F\u011fu AL-TASRIF

It is mentioned by:

1. Al-An\u011fsr\u011fi al-Marr\u011frkush\i (1)
2. Al-Baghd\u011di (Ism\u011fi) (2)
3. Brockelmann (3)
4. Al-Ghazzi (4)
5. Al-H\u00dhj Khalifa (5)
6. Ibn al-Im\u011ds al-Hanbali (6)
7. Ibn Qunfudh (7)
8. Ibn Shakir al-Kutubi (8)
9. Ibn cUsf\u011fr (9)

   His compilation on morphology is great and useful.


3. Tarikh, pt. V, p. 367:
   \u062e\u06af\u0627 \u0644\u0636\u064a\u0632\u0628\u064e\u062f : Ab\u00f6 \u0393ay\u00e1n admired it to such
   a degree that he always had it with him:
   Damad Zade 1748 (1721); Dimashq \u00c7umumiya 2004.

4. Tashnf\u011fr al-Mas\u011fin, p. 45.

   It is the best medium-sized book on morphology.
   Rarely does one find a grammatical book which does
   not have some of its matters.


9. * Al-Mumti\v{c}, pt. I, pp. 7-9:
   Sum.
   Ab\u00f6 al-Hasan compiled the book "al-Mumti\v{c}"
   (continued)
and presented it to al-Amīr Abū Bakr ʿAbd Allāh b. Abū al-Asbagh, ruler of Ronda for Ibn Ḥūd.

Ibn ʿUsfūr in this book explains the matters of al-ṣarf in detail, and supports that explanation with reasons, proofs and grammatical examples. Therefore it is one of his famous books, and one of the best expanded books on al-ṣarf; it is rare even to find a book by a modern scholar which does not have its matters.

Abū Ḥayyān the grammarian admired it very much, preferred it to other books and always had it with him because it is as he says: "The best of what is compiled on this art in its arrangement, rectification, classification and making others understand". Abū Ḥayyān made on it many important comments, then he abridged it in a book called "al-Mubdiʾ fī al-Taṣrīf".

The copies of "al-Mumtiʾ" are:
(a) A copy in Fayḍ Allāh library in Istanbul, under n. 2052.
(b) A copy in Murād Mulla library in Istanbul.
(c) A copy in Khizānat Shaykh al-Īslām ʿArif Ḥikmat in al-Madīna al-Munawwara, under n. 48.
(d) A copy in the library of al-Qarawīyīn.

* Al-Muqarrab, pt. I, pp. 11, 12:
Finally "al-Mumtiʾ" was printed in two parts in Aleppo in the year 1390 / 1970, edited by Qabāwa.

10. ʿSilat al-Ṣila, p. 143.
* Al-Muntakhab, p. 58.


XI- AL-MUQARRAB Fī AL-NAHW

It is mentioned by:

- Al-Anṣārī al-Marrākushi (1)
- Abd al-Hamid (2)
- Al-Baghdādī (Ismā'il) (3)
- Brockelmann (4)
- Dār al-Kutub (5)
- Al-Ghazzī (6)

His "Muqarrab" on grammar is a proof of his mastery of Arabic.


4. Tarikh, pt. V, pp. 366-367:
Topkapi Saray 2199 (see: RSO 728 IV) 2261; Atif Efendi 2621 (see: 493 V MFO); Aşır Efendi 1071 A (see: 516 V MFO); Aṣafiya 2/1658 n. 68 (al-Muqaddima); Aḥmad Taymur Pāsha, Majallat al-Majma' al-Ilmi al-ṣArabī in Damascus 3/341; Patna 1/174 n. 1612; Yeni Cami 1107; Cairo Awwal 4/113; Bankipore 2090.

He - meaning Ibn ʿUsfūr - has a commentary on "al-Muqarrab" entitled "al-Muthul": Aşır Efendi 1071 B. There is a commentary on it as well by an unknown person written in the year 748 / 1337:
Jāmi' al-Qarawīyīn in Fās 1187.


5. ʿQā'imā Bibliyoghrāfiyya, p. 35:
المَرْبَ الصِّغرَ في النَّحَّ - 4951 al-Maghāribā.

6. Taṣḥīf al-Masāmi', p. 45:
(continued)
Footnote 6 continued:

Sum.

It is a comprehensive work which caravans carried far and wide. Ibn ʿUṣfūr commented on it but did not finish it.

7. ʿUnwān al-Dirāya, p. 318:
It is an excellent book.


10. Fawāt al-Wafayāt, pt. II, p. 185:
They say that all its definitions are taken from "al-Juzūliya".

11. * Al-Mumtti, pt. I, p. 6:
Sum.

Bahaʾ al-Dīn Muḥammad b. Ibrahīm al-Nahḥās and Tāj al-Dīn Aḥmad b. ʿUthmān al-Turkumānī commented on it; and some modern scholars have many comments on it. This book was printed in Baghdād edited by al-Jawārī and al-Jubūrī.

* Al-Muqarrab, pt. I, p. 22:
Sum.

Al-Amir Abu Zakariyya ordered Ibn ʿUṣfūr to compile this book.

N.[* 1429 *].
   68 - نیا شمیر

   Al-Macluf mentions it under the title:
   "Khaza'in al-Kutub al-'Arabiyya - min Nafa'is al-Khizana al-Taymuriyya".

   I brought with me from Ifriqiya the book "al-Muqarrab" which is on grammar; it then was received with great pleasure and respect from every side.

   N. 2090. A rare work on grammar.

17. Fihrist al-Kutub al-'Arabiyya, pt. IV, p. 113:
   Two copies: 459; 79.

18. Ibn 'Uṣfûr wa 'l-Taṣrîf, p. 53:
   It is the most famous book of Ibn 'Uṣfûr; its fame spread in the East and West. There were two books entitled "al-Muqarrab fi al-Nahw" before Ibn 'Uṣfûr: One of them is by al-Mubarrad and he has a commentary on it, and the other is by Ibn Hishâm Muḥammad b. 'Abd al-Lâhî al-nâhwî who died in the year 570 (1174).
2621: K. el-muqarrib fi 'nnaḥw.

In the same reference and on page (516)
there is:
1071: a) K. el-muqarrib.
   b) K. el-matal (sic) ʿalā K. el-muqarrib.
* RSO, vol. IV, p. 728:
Under the title:
"Arabische Handschriften Des Top Kapu Seraj" there
is:
120) 2199. K. el-muqarrib fi 'nnaḥw.
121) 2261. Id.

166 - A photocopy of: Aḥmad III 2261.
168 - A photocopy of: Payḍ Allāh 2206 (sic).
169 - Another copy of the previous one.


   Çorum, n. 2752.


24. EI, n. ed., vol. III, p. 962:
   K. al-Muṣarrib fi 'l-naḥw.

In regard to the libraries in Turkey I heard that a change had happened to them in connection with combination and attachment to Süleymaniye library.

To make sure of this I sent a letter to Professor Dr. Jale Baysal, who specializes in library science at Istanbul University, asking her for details. Here is her reply:
May 14, 1979

Miss Fatimah Tawfik Salah
Ada Lewis House
1 Dalmeny Avenue
London N7 OLD, England

Dear Miss Salah,

In reply to your letter of April 24, 1979, I have applied to the Süleymaniye Library in Istanbul. Since you have been doing a doctoral study, taking into consideration of the topic of your thesis, I have thought that you might need a more detailed information about some of our libraries, the manuscript collections of which are either combined or attached to the Süleymaniye Library in Istanbul.

Enclosed I am sending you three publications, the smallest one being a guide on the libraries in Istanbul and others giving information about our richest manuscript library, that is the Süleymaniye Library. You will notice that the last two publications mention about the libraries of Murat Molla, Yeni Cami, etc. as indicated on your letter.

Briefly, I wish to add that on March 3, 1924 the "Law on the Centralization of Education" was issued in Turkey and in relation with this law, the collections of our old foundation (vakif) libraries have come under the control of the Ministry of Education. Another law was also issued in 1927 which made it obligatory to transfer the collections of some of the religious institutions (tekke and zaviye as we say) to the Ministry above. These were the attempts to collect...
the valuable manuscript collections in better organized libraries where they could be kept and evaluated better. Süleymaniye Library has become the center organized to this effect since 1924 during the Republican Period. The collection and organisation of these materials continue and presently Süleymaniye Library is attached not to the Ministry of Education but to the Ministry of Culture.

I hope that I have answered your questions satisfactorily. If you need more help that I can offer, please do not hesitate to write again.

Yours sincerely,

[Signature]

Dr. Jale Baysal
Professor
Head of the Department of Library Science,
Istanbul
Later on I found myself obliged to go to Istanbul to look into the works of Ibn ʿUsfūr which I had read about in several references, and to photocopy what I was in need of. So in July 1979 I went there and saw the manuscript collections of many libraries preserved in Süleymaniye library, such as Şehid Ali Pasa, Laleli, Yeni Cami, Asir Efendi, Beşir Ağâ Eyyüb and many others.

In Istanbul I had the chance to look into all the copies of "al-Muqarrab" which are mentioned before besides the following:

ϕ 6390 - Beyazit Umumi.
ϕ 2026 - Feyzullah.
ϕ 3523 - Süleymaniye/Laleli.
ϕ 2527 - Süleymaniye/Şehid Ali Pasa.
ϕ 1107 - Süleymaniye/Yeni Cami:

I photocopied this manuscript in order to help me in investigating "al-Muthul ʿala Kitab al-Muqarrab", the subject of my thesis.

In Süleymaniye library I asked for the manuscript 1071/Asir Efendi and found that it comprises two books without mentioning A or B. To my surprise I realized that the first book is not "al-Muqarrab", but a book by Ibn Malik al-Andalusi because at the end of it (p. b 105) the following is written:
What made the authors call this book "al-Muqarrab" is that on the title page there is:

كتاب
المقرّب في النحو
فيليسيم
كتاب النقل على المقرّب
لدهم عضنور عصر الله

From my point of view the thing that brought these two books together is that the copyist ۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬ۥ

Ald Allah Ibn ۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬ۥ

Abd al-۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬۬ۥ

al-Raldawi wrote them both in his own handwriting.
XII- AL-MUQNI

It is mentioned by:

- Brockelmann. (1)
- Ibn Īṣfūr (2)
- Qābāwā (3)

1. Tarikh, pt. V, p. 366:
   Jāmiʿ al-Qarawīyīn in Fās 1195.


3. Ibn Īṣfūr wa ′l-Tasrif, p. 55.
XIII- AL-SALIF WA 'L-IDHAR

It is mentioned by:

- Al-Baghdadi (Ismail) (1)
- Al-Ghazzi (2)
- Ibn Shakir al-Kutubi (3)
- Ibn Cusfur (4)
- Qabawa (5)
- Al-Zirikli (6)

I have not found any book bearing this title.

   المأثيل والعذاب.
2. Tashnif al-Masami‘, p. 45:
   مأخوذة المأثيل والعذاب.
5. Ibn Cusfur wa 'l-Tasrif, p. 50.
XIV—SARIQAT AL-SHUCARA'!

It is mentioned by:

- Al-Ghazzi (1)
- Ibn Shakir al-Kutubi (2)
- Ibn Uṣfūr (3)
- Qabawa (4)
- Al-Zirikli (5)

I have not found anything about this book.

1. Tashnīf al-Masāmī, p. 45.
4. Ibn Uṣfūr wa 'l-Taṣrīf, p. 50.
5. Al-Aṣl, 3rd ed.
SHARH AL-ASHĀR AL-SITTA

It is mentioned by:

1. Al-Baghdāḍī (Ismā‘īl) (1)
2. Al-Ghazzi (2)
3. Al-Ḥajj Khalīfa (3)
4. Ibn al-‘Imād al-Ḥanbālī (4)
5. Ibn Ṣākīr al-Kutūbī (5)
6. Ibn Ṣūfūr (6)
7. Qābāwā (7)
8. Al-Suyūṭī (8)
9. Taṣkūprū Ṣād (9)

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1. Ḥadiyyat al-Ṣārīfīn, vol. I, p. 712:
   - شيخ أصحاب السنة
2. Tashnīf al-Masāmī, p. 45.
   - شيخ أصحاب السنة
   - It is a commentary on the Diwans of the six poets.
7. Ibn Ṣūfūr wa 'l-Taṣrīf, pp. 50–51:
   - Ibn Ṣūfūr did not finish it. It is a commentary on the Diwans of the six poets: Imru‘u ‘l-Qays, al-Nābīgīḥa, Zuhayr, Ṣalqāma, Tarafa and Ṣantara.
XVI- SHARH DIWAN AL-MUTANABBI

It is mentioned by:

2. Tashnif al-Masāmi'ī, p. 45:
3. Fawat al-Wafayat, pt. II, p. 185:
5. Mu'jam al-Mu'allifin.
XVII- SHARH AL-ḤAMĀSA

It is mentioned by:

1. Al-Ghazzī (1)
2. Ibn Shakir al-Kutubi (2)
3. Ibn Ḫūṣfur (3)
4. Qabawa (4)
5. Al-Zirikli (5)

1. Tashnīf al-Masāmi, p. 45.
   * Al-Mugarrab, pt. I, p. 15:
4. Ibn Ḫūṣfur wa 'l-Taṣrif, p. 52:
   Ibn Ḫūṣfur did not finish it. It is a commentary on
   "Diwan al-Ḥamāsa" which Abū Tammām selected.
5. Al-Alām, 3rd ed.
XVIII - SHARH AL-IDAH

It is mentioned by:

1. Al-Ghubrini (1)
2. Ibn al-Uṣfūr (2)
3. Ibn al-Zubayr (3)
4. Qabawa (4)
5. Şesen (5)
6. Troupeau (6)

2. Al-Mumti, pt. I, p. 6:
   Sharh al-Idah by Abu 'Ali al-Farisi.
3. Şilat al-Sila, p. 142.
4. Ibn al-Uṣfūr wa'l-Taṣrīf, p. 51:
   Sum.
   Al-Idah is a book on grammar by
   Abu 'Ali al-Farisi. Ibn al-Uṣfūr commented on it, and
   al-Baghdadi quotes from this commentary in
   "al-Khizāna". Perhaps this book is
   "Inarat al-Dayājī".
   "شرح الرصف سلبي علي الفاسِيني
   أولاد: قول أبو علي الكلام يأتخف مه ملائم أشياء.
   نوشر: رقم 5686 (منافين منف). كتبه: يحتم
   1885 هـ (5661 م). من الوثاكرة إلى 1886، قوي مع رسالت.
XIX- **SHARḤ AL-JUMAL LI 'L-ZAJJAJĪ**

It is mentioned by:

1. Al-Ansārī al-Marrakushi (1)
2. Al-Baghdādi (Ismāʿil) (2)
3. Brockelmann (3)
4. Al-Ghubrīnī (4)
5. Al-Ḥajj Khalīfa (5)
6. Ibn al-ʿImād al-Ḥanbali (6)
7. Ibn Shākir al-Kutubī (7)
8. Ibn ʿUṣfīr (8)
9. Ibn al-Zubayr (9)
10. Kaḥḥāla (10)

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2. Ḥadīyat al-ʿArifin, vol. I, p. 712:
   شرح مائزة على أصل الصحيح في الكتاب
3. Tarīkh, pt. II, p. 174:
   Leiden 43; Ambrosian 154; al-Taymūriya (see Majallat al-Majmaʿ al-ʿIlmī al-ʿArabī 3: 341).
   شرح تأريخ.
   شرح على الجمع (sic) مهرث.
8. * Al-Mumtiʿ, pt. I, p. 6:
   شرح أصل التزاحم: أكل كبير، وأكل وسط، وأكل صغير.
Al-Ma'liuf mentions it under the title:
"Khaza' in al-Kutub al-Arabiya - min Nafa'is al-Khizana al-Taymuriya".

12. Fihris Makhtutat, p. 277:
N. 4192.


14. Ibn 'Usfur wa 'l-Taṣrif, pp. 51-52:
"Al-Jumal" is a famous book on grammar. Ibn 'Usfur commented on it three times:
- The first is "al-Sharḥ al-Kabīr" which is also called "Ahkām Ibn 'Usfur". It is a long detailed commentary. Abu Hayyan the grammarian abridged it and called it "al-Mawfūr min Sharḥ Ibn 'Usfur".
- The second is "al-Sharḥ al-Awsat".
- The third is "al-Sharḥ al-Ṣaghir".

70 - A photocopy of: Yeni Cami 1073.
71 - A photocopy of: Al-Taymuriya 332 nahw.

16. Bughyat al-Wuca, p. 357:

(continued)
Footnote 17 continued:

١٨. مفتاح السبابة، التأليف الأول، المجلد الأول، مكتبة الأزهر.


٢٠. Al-ʿAṣāʾim, 3rd ed.
It is mentioned by:

1. Al-Anṣārī al-Marrakushi (1)
2. Ibn ʿUṣfūr (2)
3. Ibn al-Zubayr (3)
4. Qabāwa (4)
5. Troupeau (5)

<p>XXI- <strong>SHARH AL-MUQADDIMA AL-JUZULIYA</strong></p>

It is mentioned by:

1. Al-Baghdadi (Ismailil) (1)
2. Al-Ghazzi (2)
3. Al-Hajj Khalifa (3)
4. Ibn al-Imad al-Hanbali (4)
5. Ibn Shakir al-Kutubi (5)
6. Ibn Usfur (6)
7. Ibn al-Zubayr (7)

2. Tashnif al-Masami, p. 45:
4. Shadharat al-Dahab, pt. V, p. 331:
5. Fawat al-Wafayat, pt. II, p. 185:
6. * Al-Mumti, pt. I, p. 5:
   * Al-Mugarrab, pt. I, p. 14:
   "Al-Muqaddima al-Juzuliya" is by Abu Musa Isa b. Abd al-Aziz al-Barbari al-Marrakushi al-Juzuli. It is marginal commentaries on the book "al-Jumal" by al-Zajjadi, and it is called "al-Qanun".
7. Silat al-Sila, p. 142.
8. Muṣjam al-Mu'allifin:

9. Ibn ʿUsfūr waʾl-Taṣrīf, p. 50:

10. Bughyat al-Wuḍā, p. 357:

11. Miftāḥ al-Saʿāda, pt. I, p. 141:

XXII- AL-SILK WA 'L-'UNWĀN WA MARĀM AL-LU'LU'
WA 'L-‘IQYĀN

It is mentioned by:

- Brockelmann (1)
- Ibn ʿUsfūr (2)
- Qabawa (3)

1. Tarīkh, pt. V, p. 366:
   It is rajaz on grammar with a commentary:
   Al-Ribāṭ 264.
3. Ibn ʿUsfūr wa 'l-Taṣrīf, p. 50.
Finally, al-Ghubrini says in his note on Ibn ʿUṣfūr the following summary:

Some of my friends told me that he explained a part of the Holy Qur'ān and followed a unique method in presentation as regards the words and meanings, giving literary examples.

Ibn ʿUṣfūr said that if time helped him and God supported him till he finished that commentary in that way it would be a treasure of the world.

He was one of those who had the ability to achieve this, and he was the most meritorious person in explaining the Book of the Most High God.

His grammatical compilations indicate that logic was one of his accomplishments. Therefore his presentation in them was good in connection with classification, definitions and using proofs.

On the whole he is worthy of having his statements preferred to those of other grammarians. (1)

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1. ʿUnwān al-Dirāya, pp. 318-319.
CHAPTER III

A CRITICAL EDITION

OF

AL-MUTHUL ALA KITAB AL-MUQARRAB
THE MANUSCRIPTS
WHICH I HAVE RELIED UPON

What I proposed was to investigate "Sharḥ al-Muqarrab", but after looking into all the copies which I have I realized that "Sharḥ al-Muqarrab" and "al-Muthul ʿala Kitab al-Muqarrab" are the same work by Ibn ʿUsfur and not different works as is mentioned in "al-Muqarrab", pt. I, pp. 16, 17.

Therefore I changed my mind and decided to investigate "al-Muthul ʿala Kitab al-Muqarrab" and to take it as the main copy and compare it with the other copies.
(1) AL-MUTHUL āLĀ KITĀB AL-MUQARRAB/
SÜLEYMANİYE/ASİR EFENDI/1071:

Meas. 26x18 cent.; foll. 40; ls. 26-27. The cover is old and the colour is a mixture of blackish brown and blue. The colour of the back is brown. The handwriting is a clear naskh, easy to read, dotted and partly vocalized.

There is a copy of it in the Egyptian library, under n. 1991 nahw, and a photocopy of it in the Institute for Reviving Arabic Manuscripts, under n. 140. (1)

As this manuscript "al-Muthul ālā Kitāb al-Muqarrab" is dotted, partly vocalized, without much damage, naming the copyist and date of copying I considered it the chief copy and indicate it by the letter "M". A note states that it is copied from the original.

In the margin is a commentary on "al-Muthul" by Abū al-Hasan Muḥammad al-Warrāq.

From The MS. (M)
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
Meas. 17x25 cent.; foll. 61; ls. 21. The cover is old and the colour is yellow. The colour of the back is brown. The handwriting is naskh; it is clear, not vocalized and not dotted. All the folios of the manuscript are stuck on other folios to maintain the original, and that has caused imperfection at the end of some lines. Besides this there is some damage at the beginning. The condition of the manuscript is not bad.

There are two photocopies of it: One of them is in the Institute for Reviving Arabic Manuscripts, under n. 106, and the other is in the Awqaf Public library in Baghdad. (1)

I indicate this manuscript by the letter "Sh".

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لا يمكنني قراءة النص العربي من الصورة.
فعل لا يجوز بأي زن فعل إلا أن مراعاة حذر متى لم يسمح به مباشرة المعبر عنه.
ولاعود إلى العمليّ ما تعلم إلا إذا كانت معلومة نذيرًا تعم وسبب
ولاتزال تعود على تعز على إعماق النبض

From The MS. (Sh)
The End (Sh)
وجاء في كتابه: "سُحِّب النَّكَرِيَّ":

تم الكتاب الحكم لله
وعينه وهم توفيهم
وسائل الله على سبيلنا
صَلِّ وآتيكم ومحمود
فأنا أهمن وذمتم
وَلَّمَ نَاعِنَا كِسْرٌ
(3) **AL-MUQARRAB FI AL-NAḤW/**  
**SÜLEYMANİYE/YENİ CAMİ/1107:**

Meas. 17½x26 cent.; foll. 175; ls. 17. The paper is in a very good condition. The colour of the cover is brown and the colour of the back is black. The handwriting is naskh, it is fine, clear, dotted and vocalized. The categories are well-arranged.

Being thus the best copy of kitab "al-Muqarrab" which I have seen, I photocopied it and relied on it in my edition indicated by the letter "Q".
The Beginning (Q)
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۛ عَفَّوْنَا اللَّهُ عُفُوًٰنَا}

الحمد لله الذي لم يستفخِّبَ بِأَفْخَفَشِهِ إِسْمَيْهِ عَلَاهُمَّ.
لا يصح إلا عند الله تعالى. والله تعالى خالق الأفعال. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. والله تعالى خالق الأفعال. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. ووصف الفاعل لا يجوز من الفاعل إلا إذا كان الفاعل من الله تعالى. ووصف الفاعل لا يجوز من الفاعل إلا Если:  

From The MS. (Q)
تم أكتنان جميع الله وحده عونه،
وكانت الشروط معه كتاب في
الرابع وعشينه، مع جماعة التكبير
مع سنة.
سمع وصاية الشهيد (1388)
على يده أهل عيد الله، وأقرهم
إلى عموم أهل بل، ثم أي كبر به
بأ القوى بين سه من صف.
المهم لله، وقولوا نعم على الله
خليفة عمير بن سه، وعلي آل الله
الله وأبي به يليه كفيك، دام
أبدًا إلى يوم النجدة. وهبنا
الله دينكم الوكيل.
The paper is in a good condition. The cover is a mixture of blue, yellow and red colours. The colour of the back is blackish brown. The handwriting is naskh, it is fairly clear, dotted and partly vocalized. The manuscript is in a good condition.

This work is by Athir al-Din Abu Hayyan Muhammad Ibn Yusuf Ibn Ali Ibn Hayyan al-Andalusi. He abridged the book "al-Mugarrab" by Ibn Uṣfir in "al-Taqrîb". It then became difficult to understand, therefore he commented on it and on "al-Mugarrab" in this "al-Tadrîb" of his.

There is a photocopy of this manuscript in the Institute for Reviving Arabic Manuscripts written in the year 718 (1318), under n. 32. (1)

I have indicated this manuscript by the letter "B".

الايمان في الله والرسول}

72

The Beginning (B)
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
قَالَ الْقَدْرُ السَّمَاثُ الْإِلَمَٰمُ وَهِيْ عَمَّهُ
أَحْيَى الْمَيْمُ أَبْرَقُ حَيَاةٍ
بِمِيِّ الْقُسُورِ عَمَّهُ
الْحُرُمَ [هُرُم] تُنْقِعُ الأَشْيَاءَ
وَالْكَهِيْلَةَ وَالْعَامِٰمَ عَلَى مَسْحَٰبٍ خَاتِمٍ الْأَشْيَاءَ.
The End (B)
مباشرة، فإن هؤلاء:

"التقرير في مُتَكَرِّر التقرير".

"بِجِرَاء التقرير في تكمل التقرير".

وإنه يقال على إفصاح وإكثار،

وعلى الله وعلى محمد وعلى أسياس،

على أُداء وأعمال وعلم نجاحاً.

فلفف الله يبره به أبي فف.

فهمه - غفر لنفسه دخل في تلاس.
In Istanbul I had the chance to look into another copy of "al-Tadrib fi Muthul al-Taqrib" in Beyazit Umumi library/6471. There is also a copy of it in Nevsehir library/299/2.

In the year 1978 I went to Baghdad to photocopy "Sharḥ al-Muqarrab" which is held in the Awqāf Public library/ Fihris al-Makhtūṭat al-Muṣawwara/45. It is a photocopy of the one in Istanbul University, and here is a page from it:
Besides all these manuscripts I have a photocopy of "Sharḥ al-Muqarrab" which is to be found in Khizānat al-Qarawīyīn in Fas/511/40.

Unfortunately I could not manage to benefit from this copy because it is badly damaged, the handwriting is not clear enough and it is incomplete at the beginning and the end.

On the other hand it gave me the answer to my continuous question: Why do some references say: "Ibn ʿUsfūr did not finish 'Sharḥ al-Muqarrab'?". In my opinion their compilers knew only this copy since the following is written on its title page:

دَلَّلَ مَؤَلَّفِهِ لم يَنْتَهِي الْمَنْعُ في أصِلِّهِ
Sharḥ al-Muqarrab

The Title Page
Sharḥ al-Muqarrab

From The MS.
THE VALUE OF
AL-MUTHUL 'ALA KITAB AL-MUQARRAB

The value of this manuscript is based upon the following:

Firstly - The high reputation of the compiler himself, Ibn 'Uṣfūr, the well-known esteemed scholar and Shaykh of the grammarians in his time.

Secondly - The value of "al-Mugarrab" itself, that is:
1 - It starts with the definition of grammar; the definition of speech and its divisions; al-i'rāb: The definition of al-i'rāb, cases of al-i'rāb, signs of al-i'rāb and the places in which nouns and verbs are inflected by a case of al-i'rāb, such as: The noun is in the nominative case if it is, for example, the subject of a verbal sentence or the subject of a nominal sentence. This is a clear and logical way of presentation.
2 - After mentioning the rules of the word when it is composed with other words it mentions the rules of the word itself in regard, for example, to being inflected or uninflected. Starting from the whole to the part is the best way of understanding and the modern method of teaching.
3 - The definitions that occur in
"al-Muqarrab" are quite accurate and completely obvious.

4 - Those definitions in spite of being clear are explained word by word and step by step in a logical way, such as what is to be found in the category of "wonder".

5 - It follows up the lexical meanings of the articles and their usage, and it deals fully with their rules. This is as what is to be found in the category of "kāna and its sisters".

6 - It cares much about the meanings specially in the category of "the verbal nouns" and "exhortation".

7 - It gives reasons and explanations, such as: Diptote takes the place of the verb in not having the nunation and not being in the genitive case.

Thirdly - The way that Ibn Āṣfūr follows in commenting on "al-Muqarrab":

1 - He quotes the difficult terms and explains them in a clear statement and a clear style.

2 - He clarifies the difficult words in a way easy to understand.

3 - During his explanations of the grammatical points he presents many examples taken from the Qur'ān, readings, Tradition, poetry, proverbs, speech of the Arabs and sayings
of the grammarians.

4 - Sometimes he gives the lexical meaning of the word that occurs in the grammatical example.

5 - He puts questions and gives the reply in a logical way.

6 - He mentions the opinions of the grammarians and prefers one to another and gives reasons for that.

7 - He refutes the opinions of some grammarians and puts forward reasons.
THE METHOD
I HAVE FOLLOWED IN EDITION

I shall not say all I did because edition is a very huge task, therefore I shall confine myself to mentioning the main points only and the points that occur several times.

I - I have copied the text carefully in my own handwriting, and I did my best to present it in a good way in regard to vocalization and punctuation.

II - I have shown the difference among the copies exactly as it is in regard to vocalization.

III - I have explained the words and expressions which I think are in need of explanation.

IV - I have clarified the quotation "مقولب توليب" by mentioning what comes before or after it in "al-Muqarrab" when it is in need of clarity.

V - I have tried to give more explanations for the grammatical points by referring to other references.

VI - As for the poetic grammatical examples I have followed this way:

1 - I have mentioned the metre.

2 - I have arranged the references that mention the example thus:

Al-Muqarrab (Q), al-Tadrib (B), the Diwan, al-Kitab - because most of the references repeat what is written by "Sibawayh" - then
according to the letters of the alphabet.

3 - If there are two references bearing the same title and by one author I have arranged them according to the letters of the alphabet of their editors.

4 - If there are two references bearing the same title, the same author and one of them carries an editor and the other does not I have arranged them according to the edition which is older.

5 - If there are more than one reference and by one author I have arranged them according to the letters of the alphabet of their titles.

6 - I have arranged the lexicons according to their titles.

7 - If there are two references bearing the same title, the same author and by different editors the one which I have used much I have not mentioned in detail.

8 - If there are many authors having the same surname I have not mentioned the name of the one whose work I have used much.

9 - Concerning the verse itself I have compared what is mentioned in the references with what is mentioned in the text, and I have put down the difference exactly as it is in regard to vocalization. This means that I took the text as a measure because not every verse is mentioned in a diwan.

10 - I have not repeated the points which are mentioned in the references. This means that I have mentioned the point once only.
I have tried to put down all that is taken from the references exactly as it is in regard to vocalization.

If there is a word left by the references without explanation and I think it is in need of that I have explained it at the end of the footnote.

What I meant by "sum." is:
(a) Taking the chief points only.
(b) The quotation is not in succession. That is not line by line or word by word.

I have not used "sum." with lexicons.

I have mentioned the pages of the references according to the quotation.

In general I have followed this way with all the examples.

With regard to the references that mention the verses of the Qur'ān I have arranged them in the same way, but I started first with "The Message Of THE QUR'ĀN".

I have given a brief definition to the proper names and names of the cities that occur in the text.

"Not clear enough" means:
(a) A letter of the word is not understood.
(b) The letters of the word are clear but the word has no meaning.
(c) The ink is faint.

On the whole I have not used "sic" with the
manuscripts because the ancient handwriting differs from the handwriting nowadays.

With respect to the years that occur within the thesis I have added the Christian date and put it between two brackets when it is not mentioned by the reference.
كتاب

الثناء على كتاب الفتره

تُسّمِّي الشيخ الإمام الأزرقي
أبو القاسم علي بن مؤمن
به تفسير التفسيير البشري

تغلى الله برحمته
بِنَبِيِّ اللَّهِ الرَّسُولِ الصَّدِيقِ مَيْمُورِ الْعُسْرَةِ والْخُطْبَةِ
ضَامِعًا اللَّهَ عَلَى صَدِيقِ فِكْرِهِ.

الْحَمْلُ لِلمَسْبِق، والسَّم، مالِعَ القِسْمَ التَّطٌيَّل
عَلَى الإِذْنِاءِ بِاللَّهِ وَالْحَمْلُ لَعَلِيّ سَامِرُ الطَّيْبِ
بِالسَّمَاءِ. والخُطْبَةِ عَلَى نَبِيّ مَيْمُورِ هَادِي الْمُسْلِمِ
دَعَوَّاهُ إِلَى الْعَبْدِ دَاخِلِي، النَّاقِئُ مَعَهُ جَهَّلُ
عَنَّاهُ، المَبِينُ بِالْعَفَاوِيْنِ التَّضَيَّعِ النَّافِعُ لِلْحِيَافَا

1. M  # Sh  :  ضَلِّى ... فَالِمُ  
2. Sh  :  دُماَقُ  
3. Sh  :  الدَّمَّارِ  
4. M  # Sh  :  مَكْتَبُ الْحَمْلِ مِنْ وَلِدٍ  
5. Sh  :  مَعْنَى  :  Not clear enough.  
6. Sh  :  ابْنُ  
7. M  :  فَرَجْتُ بِعَرَبِهِ  

Aqrab al-Mawarid.
سَمَتُ الذِّينَ يَدُونُونَهُمْ، فَعَلَى كُلِّ مَعَامِرَةٍ أَيْمَالٍ، (١) 
البَيْنَانِ، وَمَعَالمِ الْبَيْنَانِ. وَسَأَلَّ اللَّهُ عِندَ الْبَيْنَانِ 
الْفَبْلِيْلِ الْمَعْلُومِ، قَفْهُ، نَعْلَمُ الْبَيْبِلِ. بَعْدَ خَفْافِيَّةٍ 
وَمَوْفُوقِيَّةٍ بَعْدَ خَفْافِيَّةٍ، دَعَاءُ أَصْحَابِ الْمَرْدِبِ. 
الْفَبْلِيْلِ الْمَعْلُومِ، التَّابِعِيَّةُ لْهُمْ بِإِهَابِهِ إِلَى يَوْمِ الْجِهَادِ.

وَبَعْضُ: (٥)
فَإِنْ يَا سَلَطْتُ فِي كِتَابٍ يَقُولُ: بالْقُرْآنِ، 
سَلَطُ الْمَتَخْصَبِ فَتَرَكْتُ كَثِيرًا مِّنْهَا تَمَشِيلُ سَلَاطِمٍ،
خَوْفُ الْكِتَابِ، فَيُؤْهَلُ بعْضُهُمْ أَفْظَامَهُ بَعْضَهُ نَفْقَتَهُ،
إِلَّاَمَّمْ، فَأُضْعِفْتُ العْنُفُ المَرَادُ بعْضَهُ الْإِصْطِبَاحِ.

<table>
<thead>
<tr>
<th>رقم</th>
<th>الرسم المرجع</th>
<th>المعنى</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sh</td>
<td>الرسال المستور</td>
</tr>
<tr>
<td>2.</td>
<td>Sh</td>
<td>المرسال</td>
</tr>
<tr>
<td>3.</td>
<td>Sh</td>
<td>وعَر</td>
</tr>
<tr>
<td>4.</td>
<td>Sh</td>
<td>فاش</td>
</tr>
<tr>
<td>5.</td>
<td>M</td>
<td>سلكت</td>
</tr>
<tr>
<td>6.</td>
<td>M</td>
<td>كَانَ القَرِيرُ # كتابي ... بالقَرْبِ</td>
</tr>
<tr>
<td>7.</td>
<td>Sh</td>
<td>خَوْف</td>
</tr>
<tr>
<td>8.</td>
<td>Sh</td>
<td>وعَتْطِي</td>
</tr>
<tr>
<td>9.</td>
<td>Sh</td>
<td>المَرَادُ</td>
</tr>
<tr>
<td>10.</td>
<td>Sh</td>
<td>استعَام</td>
</tr>
</tbody>
</table>
فأشار فنادق مناهج أعلاه عليه أنه يسمى البيث المتحد والمصمم، ومناظر أعماله أنه يُهْجَف بيا الإبداع والمعرفة. الأمر في المحامي الشهير البعيد منائف الهمم أبو حمَّام مولانا المسند المهام المغلي براءة الإبداع المرجعي بسرا الإعماق، الأمر
النافذ الدحم الفقر المؤيد السعد أبي زكرياء أبو الشيخ المعمر المجاهد، أبو حصَّب
ابن الشيخ المجاهد المعتصم، أبي خضر، عضد
الله بسم الله دامتعا بفول بقائمن المهم المحمي
إلى مضعه تأليف نمط من لما

1. Sh : مناقب : Not clear enough.
2. M : اعْتَرَف
4. Sh : البعيد...العلم : Damage.
5. Sh : عسر
7. M : # ش : أبَي...ابن
8. M : ش
9. Sh : عضد...اليه : Damage.
10. M : يَتَوْقَ
1. **Sh**: تأليف، لِسْبِيْرُ...لِسْبِيْرُ : Damage.
2. **Sh**: ذلك : Not clear enough.
3. **Sh**: غفظًا شرئت : Damage; and after the word is to be found.
4. **Sh**: المائَل : Damage.
5. **Sh**: فاستبِطَتْ : Not clear enough.
6. **Sh**: ووضعْتْها : Damage.
7. **Sh**: السَّمَرُ رواَمُ : Damage.
8. **Sh**: العلماء : Damage.
9. **M**: نَجْيَمُ : Not clear enough.
10. **M**: الأهل من بَكَاهُم : Not clear enough.
11. **Sh**: ما
محتوى متنبي عندهم: بالدُّعُمِيّة، وأُنْبِهِمْ
الْرَّمْثَةُ الْوَالِدَةُ مُوجِّحًا للبَشَّارِ (٦٤) دَارَسُوا
بَشَّارٌ كُرَيْمٌ.

1. **M**: اسم المرجع: Not clear enough.
2. **Sh**: موسى للبشر: Damage.
IN THE NAME OF GOD,
THE MOST GRACIOUS,
THE DISPENSER OF GRACE.
MAY GOD BLESS
MUHAMMAD AND HIS FAMILY

Praise be to God the Creator of souls, the Grantor of shares, who bestowed the tongue to man and who distinguished him from the animal by eloquent speech.

And may His blessing be on His Prophet Muḥammad guide of the nations and His Messenger to the Arabs and non-Arabs, who was chosen from Maʾād Ibn CAdnān, who was sent with tolerant Islām which cancelled the other religions, and on his family and his commendable companions who are the right hands of the faith and the banners of Islām.

And may God be well-pleased with the Imam the well-known Mahdī, who revealed the principles of religion after they had disappeared and who clarified them after they had been effaced, and may God be well-pleased with his companions who guide and were well-guided and with those who follow them in good deeds till the Day of Judgment.

AFTER PRAISING GOD:
Verily, when I followed in my book which is called "al-Muqarrab" the way of abridgement and left many of its matters without presenting examples through fear of doing too much, some of its words became obscure, and so the meaning intended became rather difficult.

Therefore the one whose good traits are beyond praise and description, and whose glorious deeds are too great for understanding and comprehension, the Emir whose habits are praiseworthy, whose strong determination is high, Abū Yahyā the son of our master the brave king who raised the banner of Islam high and wore the cloak of magnificence, the most great, the unique, the victorious, the strong, the most happy Emir Abū Zakariyā the son of the holy warrior Shaykh, Abū Muḥammad the son of the warrior, the holy Shaykh Abū Ḥafṣ - may God support religion by them and give Muslims joy by prolonging their days - ORDERED ME to draw up a compilation in which its examples might be completed so that its ambiguous matters might be clear.

I then laid down of that a little part in which I explained those ambiguous matters and completed their neglected examples, they then became clear.

After that I offered it to their Presence - may God keep ever their glory - since learning is the result of their glory and learned men enjoy high esteem in their minds.

May He the Most Glorious keep their Presence the
goal of all hopes and wishes, and their shining, brilliant days as a festival of good news and congratulations through His favour and generosity.
الأَحْوَالٌ عَلَمَ مَتَّى بِالقَبَائِسِ
وَالسُّبْطُ مَسَّهُ استفْرَأَ كَلَمَهُ الْعَرَبِ
أَدْرَتْ بِذَلِكَ أَنَّهُ الْأَحْوَالٌ عَلَمَ أَهْمَامهُ كَلَا
الْعَرَبِ الْقَبَائِسِ المَتَّى بِالقَبَائِسِ المَوْصُوفِ،
كَرِيحِ الْفَاوِلِ دَنْسُهُ الْمَفْعُولِ وَغَيْرِ ذلِكَ مَسَّهُ
أَهْمَامهُ كَلَا، وَهُنَّاءُ أَنْتَهُ مَسَّهُ الْأَهْمَامَ
الْقَبَائِسِ مَوْصُوفَةً فَخْوَا، وَأَنْتَهُ مَسَّهُ الْأَهْمَامَ
مَوْصُوفَةً بِمَا غَيْرِ نَظَرٍ إِلَى مَعْرِفَةِ الْأَهْمَامَ المَتَّى بِهَا
فَمَا صَنَاعُهُ أَخْرِجَ فِي هَذِهِ الْقِسْمَاتِ.

1. Sh : مَتَّى
2. Sh: مَتَّى
Followed up their study to know their conditions and peculiarities.
Aqrab al-Mawarid.
3. Sh: مَوْصُوفَةً
الك爱国主义 إلى معرفة أخطأكم
التي ليست وحيدة

تخزينت بكثرة بعد عام العروض، فإنه
ستريع أيضا بالفاعليين الذين ساهموا في الاستغلال
فلك العرب. بل يتمتع على ذلك أنه بقائل إله
الفاعليين الأحويط قد نُسل إلى معرفة أخطأكم
ونسيمهم بعد جهود أسيرا قد نُسل إلى معرفة أورانام
الذين عاد وبعضهم الآخرون، مذى لم أريد إله الفناء
الكلام وهو الوزنة العروضية، لد وضعة بعضه
الكلام وهو الوزنة الأحويط. ألا ترى أن الله الهمي

1. Q: الموصل إلى معرفة أخطأكم، الإسراع التي تُلطف بسرعة.
2. Sh: المتوسط: Not clear enough.
4. Sh: الوزان: 
5. Sh: الشمس: Not clear enough.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
Meaning the word which is composed with other words apparently or supposedly, and that gives meaning. The divisions of the word are three: N., v. and p.

3. **Sh** : **اصطِاعُ التَّحْوِيض** : Damage.

4. The lexical meaning of speech is the idea that is in the mind and expressed by words and signs.

   **Aqrab al-Mawārid.**

5. **Sh** : **عَلَى ... وَعَلَى** : Damage.
1. B: Compressed, he was wary of the single word for it is not speech.

أَلَّا تُرِي أَنَّ مَرْكَبَةٍ فِي التَّفَصِّيْلٍ مَا لَكَ وَجْهُ 
لِلْمَرْكَبَةِ بِالْبَصَرِ إِلَى اللَّفْشِ (٤٩).

1. Q : Meaning the change of the final letter of the word because of an op. that is pre. to it in the speech in which it is to be found.

2. Sh : Not clear enough.

3. Ṣa : حسن دافع ولم يلم في الرعبة : أمزج لهذه الماء

Rectified it, clarified it and made no grammatical mistakes.
Aqrab al-Mawarid.


5. Sh : ذكر

2. B: آخر الكلمة: The final, he was wary of the change of the first and the middle, such as the change of the dim. and broken pl.
5. Sh: نبه: Damage.
الماء في كلام المكشوف غير التغيير.
فالعالس الماء على "نسبة الواقع بعد" سم.<br>
لم يتغير.

[5]

عند السمة القديم كان عليه عليه قبل دخول العامل إلى الصيغة أخرى.

أدت بذلك أنه أسهم أنه التغيير المائي<br>عبارة ليس كونه آخر الكلم مرقومة نسخة ومنصوب أو منفوض أخرى، فإنه المعرب.

1. **M**: Inserted on the left margin.
2. **M**: إذا شاء وفصل عنه: إستشعفت في أمره.
   Considered it with others and examined thoroughly.
   Aqrab al-Mawarid.
3. **M** # **Sh**: أداه أهين المغيره.
4. **Sh**: الفتالاء: Damage.
5. **Q**: Meaning the change of the final letter of the word.
6. **M** # **Sh**: ومنصوباً...اخر.
قد لا يتغيِّر آخر هذا النوع من التغيير.

(3) أُلم ترى أنَّ بعض المعاني تم تَّقْتُلُم فسه

الطريقة الدائمة لِلَّد يتعلِّد مرتونًا تَّسْتُوّل:

"أبْ يُبَرِّر اللَّه" و "تَّغُرَّر اللَّه"، أو "مَّقْمُوْعًا تَّسْتُوُل;

"زُجَابُب اللَّه" و "مَّعَاذ اللَّه". دلَّلُما التَّغيير

المهى إعراباً كل تَّغيير حقش في الطلعة بس بخيله

العامل لَم يَكُن فيرقبل ذلك.

فَالدلفاف المفرة كانت قبل رخوي العامل

عليه موقوف نحو: "سَيِّد" و "بَر" و "فَر".

د" يقع ت بديل أنَّه اسماء العمد إذا لم يَخْلُوا

---

1. **Sh** : Not clear enough.
2. **العصر**
3. **العرب**
4. **وام**
5. **فالفاف**
6. **كان** : Inserted on the left margin.
7. **عمر**
8. **مؤمن**
9. **بيعم... اسماء** : Damage.
لا تساعد في التصحيح.

لا تساعد في التصحيح.

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Cases of inflection are four: Raf, naṣb, khafḍ, and jazm; Raf and naṣb are peculiar to ns. and vs.

Damage.

A n. that is a muḍaf to a v. is as the saying of the Most High God in "al-Ma'ida" (The Repast), v. 119:

Footnote 4 continued:

6 B:  
داً ده‌بِه بنِنَّ تامِه، ان‌هَبِ بنِنَّ تام; او ذه
ان‌هَبْوُا بنِنَّ تامِه، ان‌هَبِ بنِنَّ تامِه
*and*  

6 Sum.  
being a modaf to the sentence is as:  
انْهَبَ بِنِنَّ تَامَ: The baʾ is adverbial, and  
the majority say that  
ذَى  
is in the sense of  
صاحب، the qualified n. then is  
indefinite i.e.  
اذْهَبُ في وُقَتِ صاحب مالكَة.  
They say also that it is in the sense of  
and the qualified n. is definite, and the  
sentence is the conj. sentence that supplies no  
place; the origin is:  
انْهَبُ في الْوَقْتِ الَّذِي تَامَ فِيمَ  
But this is weak because the usage of  
as a conjunct is peculiar to Tayyiʿ, and in their  
language it is frequently used as an uninfl. n.  

1. Q:  
ائْتِى بَاب مَعَم نَيَد  
6 B:  
ائْتِى بَاب مَعَم نَيَد: اء اِنْيَة  
6 Sum.  
is the same as  
عَلَّمَهُ اَنْىَم: it is mostly  
pre. to the verbal prop. headed by an  
infinite p., as the poet says  
باَّسِرَ تَعِضُويْنَه  
and  
باَّسِرَ ما تَعِضُويْنَه.  
Howell, Classical Arabic, pt. I, fasc. II,  
p. 736.

2. Sh:  
وَاجِبَالْمَلَأِ: Damage.
1. Q:
   Sum.
   The gen. case should be attached to the imperfect v. because it is infl. and an op. of the gen. is pre. to it.

2. M # Sh: 
   : Not clear enough.

3. Sh: 
   : Not clear enough.

4. Sh: 
   : Damage.

5. M: 
   : Not clear enough.

6. Sh: 
   : Damage.

7. M: 
   : Not clear enough.

8. M: 
   : Not clear enough.

9. Sh: 
   : Damage.

10. M: 
    : Not clear enough.

11. Sh: 
    : Damage.

12. Sh: 
    : Damage.

13. M: 
    : Inserted on the right margin.

14. Sh: 
    : कोड वाले
Apoc. should be attached to diptotes, because when these are coordinated with the v. in not being in the gen. case and not having the nunation, they should remain quiescent in the gen. case because the sign is taken away instead of placing the fatha. What prevents this is that taking away the two signs will make the n. corrupt.
Cases of inflection are rafʿ, nasb, khaft and jazm; signs of rafʿ are three: The djamma, the nun and preserving the word as it is and without any change when an op. of rafʿ is attached to it.

The Basrans think that the sub. of the nominal sentence is in the nom. case because of inception which is a logical op.

Al-Raṣīḥ, Durūs fī Kutub al-Nahw, p. 81.

1. Q : Not clear enough.
The Başrans think that the imperfect v. is in the ind. mood because it is a subst. for the n.; and being a subst. for the n. is a logical op., therefore it is like inception that puts the n. in the nom. case.

Ibn al-Anbārī, al-Inṣāf, q. 74, pp. 226-227.

1. Sh : 
3. O : Meaning the n. and imperfect v.
5. M : 
7. M : 
8. 

مَتَى عَقَدَتْ الرَّجُلُ # Sh : فِيْامَ فِيهِ
Meaning that the nun is the sign of the ind. mood.

4. Sh : Damage.

5. Sh : Damage.

6. M : متبت

7. Sum.

The alif in قام و the waw in your saying: قام and the waw in قام the zebras are prons.; but if you say: قام the zebras (continued)
Footnote 7 continued:

alif in قامَـا is a sign informing that the v. is for two, the same as the waw in قامَـو الريدهما. It is a p. and sign informing that the v. is for a group.


1. Sh : يَّأَلَوْنِي : Not clear enough.
3. م : والرِّيَايِي : Sh # Sh
4. Eating is one of an animal's attributes rational and irrational. Ibn al-Shajari says:
   In my opinion eating here is in the sense of injury and oppression.

5. Sh : عوَّـمِل

Footnote 7 continued:
The way in which feminization in a case is a participle, it may be as well the sub. of the verbal sentence, and what comes after it and in the nom. case is a subst.


The five signs of nasb are:

1. Sh: c
2. Sum: L
3. Sh: c
4. Q: c
5. Sh: c

Damage.
بالنسبة إلى اختصار النسبة: مثال النسبة باللفاء والجيم:

1. م : مثال النسبة باللفاء والجيم... الزرقاء
   Inserted on the right margin.

2. م : د. قبل أن يجري على النسبة باللفاء والجيم
   مثال النسبة باللفاء والجيم

   Du. before the prefixion of the op. to it is with the alif, and the sound pl. is with the waw.

3. ش : الزيت
   Damage.

4. ش :
   Damage.

5. ش : بالفعل
   Damage.
Signs of khafḍ are four: The kasra and others.

Signs of jazm are two: The sukūn and elision. Elision is to be found in two kinds of vs.; (continued)
Footnote 4 continued:

one of them is what is in the ind. mood by the nun, and the other is every v. whose final letter is weak.

1. Ḍ : If the weak letter is a subst. for a hamza, such as: ﺖ، two cases are permissible:
One of them is to elide the weak letter to make it coordinate with the real weak letter, and the second is to preserve it as if it were a sound letter.
1. Sibawayh, al-Kitab, pt. III, p. 544:

The rajiz lightens: 

\[ \text{Sum.} \]

Making for and paying a visit. 

I was not informed about her; in fact it means:

I did not sense her behind me. In this rajaz there is a change from address to predication.

The gram. ex. in it is the alleviation of the quiescent hamza in \( \text{وُرَأ} \) for poetic licence and the need of a letter of prolongation before the rawi (ridf).


4. Al-Lisan, under the article: 

\[ \text{وَرَأ} \]

I did not sense it. (sic):

I let him know.


The v. is not attributed to any well-known poet.

2. Sh: 

\[ \text{لَا كَانَت} \]

Damage.
1. Sh : مَعِيَّبٌ
2. ش : كَذَّابٌ خَفِيفًا وَكَذَّابٌ قَهْرًا فِي مَرْضِهِ: الْوَزْرَاءُ
   Behind and in front of; it is one of the opposites.
   أَقْرَبُ إِلَى الْمَوَارِدِ.
3. Sh : وَلَدَ (يُوَهَّبَ) : Damage.
The sub. of the verbal sentence is a n.

2. M : 
   

3. Sh : 
   

4. Sum.

is generally preceded by the prep. lam, the causative p., as: .  
If it is not preceded the lam is then understood, such as: , and the inf. n. explained by and the v. is in the place of the gen. case by the understood lam, or in the acc. case because of the elision of the prep.

(1) "أَنَّهُ تَسْمَىَ، وَ" بَيْنِي أَنْثِيَّ قَائِمٍ، وَ" بَيْنِيِّا،
(2) "مَا صَنَعْتُ؟ أَيْ "صَنَعْلِكَ."،
(3) "مَا ذَا قَوْلُ؟ "،
(4) "يَرَى أَنْثِرَ، مَا ذَهَبَ اللَّيْلِيَّ؟
(5) "وَكَانَ نَفَاهُ، لَمْ ذَهَبَ بَا،
(6) "وَكَانَ "

1. Sh : مَهْمُسِمُ، Damage.
2. Sh : صَنَعْتُ، Missing.
3. Sh : أي صَنَعْلِكَ، Not clear enough.
5. Sh : يَرَى أَنْثِرَ، Not clear enough.
6. Abu Ḥayyān, Manhaj al-Salik, p. 218:
His saying: مَا نَهَبَ اللَّيْلِ نَهَبَ اللَّيْلِ has the place of the nom. case, because it is the sub. of the verbal sentence i.e. يُرِيدُ نَهَبَ اللَّيْلِ.

Howell, Classical Arabic, pts. II; III (one vol.), p. 582:
That the nights have gone gladdens the man: and he heeds not that their going was for him a going of his life.

Ibn Yaḥish, Sharḥ al-Mufassal, pt. VIII, pp. 142, 143:
The gram. ex. in it is his saying:
مَا نَهَبَ اللَّيْلِ.

(continued)
Footnote 6 continued:

1. Al-Shirbini, Shawahid al-Qadr, p. 5.
2. Al-Suyuti, al-Ham, pt. I, p. 281:
   Although the v. is famous the poet is unknown.

2. Q : أو ... : Missing.

Sum.
The op. of the sub. of the verbal sentence is the v. or what takes its place, such as: The
act. part., the adv., and the prep. and its complement. An ex. of the adv. is as:
مرت بجل امامك أبو

Sum.
The Kufans think that the adv. puts the n. in the nom. case if it comes before it, such as:
في البال عربي and أما من زيد.
The reason is that the origin of these two sentences is:
حل في البال عربي and هل أنا من زيد.
The v. is then elided and the adv. becomes a sufficient subst. for it; therefore the n. is
in the nom. case by the adv. as it is in the nom. case by the v.

Ibn al-Anbari, al-Insaaf, q. 6, p. 27.
أغني بنطلة ما شرى سه الامام، والفرنر
والنسيءات مزي الفعل. ومثال ذلك:
(1) برهن قام أبوه، و"مررت برهن في العام:
أبوه" و"مررت برهن علمي عمامة".

(5)

(4)

(6)

(7)

لقد يكون تفصيلاً على العامل فيهم. فأما قول الناس:

4. M # Sh : مفهوم علمي ما استند إليه # Q : مفهوم علمي # Q : مفهوم علمي
5. Q :

Meaning that the sub. of the verbal sentence is preceded by the attribute.

6. M # Sh : دمُوراً
7. Ziyad b. Mucawiya; a Pre-Islamic poet.

Al-Nabigha, Diwan al-Nabigha al-Dhubyani, pp. 11, 5.
1. Sh :  

2. Sh :  

3. Al-Nabigha, Diwan al-Nabigha al-Dhubyani, pp. 91, 89:  

4. Sum.  

The poem from which this v. is taken was composed upon the occasion when al-Nu'man b. Wa'il b. al-Julah al-Kalbi carried out a raid on Banu Dhubyān, and took captives from Ghatafān among whom was "Aqrab the daughter of al-Nabigha. When al-Nu'man realized that "Aqrab was the daughter of al-Nabigha, he released all the captives for her father's sake and without anyone's mediation. So al-Nabigha said the poem in praise of him.

The lean she-camel which was bent because of leanness and starvation.

5. M :  

6. Sh :  

Not clear enough.
1. Sh : ܥܫܡܐ ܘܝܬܐ
2. Sh : ܥܫܡܐ ܘܝܬܐ
3. The Message, al-Muzzammil (The Enwrapped One), v. 18, p. 904:
   the Day on which the skies shall be rent asunder.
4. Sh : ܐܡܝܐ
5. Imru' u'l-Qays b. Ḥujr; a Pre-Islamic poet.
   Imru' u'l-Qays, Diwan, pp. 6, 5
   (Tasdir "Foreword").
6. Sh : ܢܓܠ
7. Ibid., p. 389.
8. Al-Lisan, under the article: غبيب : ܓܓܒܝܒ (sic). The v. is by
   Imru' u'l-Qays.
   ܥܠܐܡܡܢܐ ܕܐܠܝܘܡ : N. of enjoyment.
(continued)
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Footnote 7 continued:

Footnote 7 continued:

Footnote 7 continued:
1. Sh : ناع (damage).
2. Sh : ناع في (damage).
4. Al-Lisan, under the article: شحا (sic). Al-Ra‘i says the v.; he means شحا ويجب بها and it is not a rel. n.; it is as: شحا and شحا ويجب بها. He means the announcer of the hours of prayer and so he uses the word metaphorically.

Al-Mubarrad, al-Kamil, pt. I, pp. 281, 284:
ستُجِب (sic); شجا. Sum. The v. is taken from an amatory poem. ينفَصِل: Decreased it. اليرمي: The announcer of the hours of prayer. ينفَصِل: استِعارة في شبة الصنف, وأصله للبغل. A metaphor for the loudness of the voice; orig. it is peculiar to the mule.

with damm: خير البوس: Prosperity; the pl. is: طاب السبيل وطيب السمع. وُلُعِّب: Was pleasant. الفَنْح: The upper part of it that branches out from its root; the pl. is: شجَل البغل والغزب جَحَلًا وعَجَلًا. مُنْعَب: Made a sound; شجَل البغل والغزب جَحَلًا وعَجَلًا. مُنْعَب: Their voice; شجَل البغل والغزب جَحَلًا وعَجَلًا. مُنْعَب: Their voice for intensiveness and Aqrab al-Mawarid.
1. **M** : مهابري
2. **Sh** : علت : Damage.
3. **Q** :
   Meaning the op. of the sub. of the verbal sentence.
4. **Sh** : تفسير : Not clear enough.
5. **Sh** : مفعول : Not clear enough.
6. **Sh** : مضروب : Not clear enough.
In regard to making the direct obj. precede the sub. of the verbal sentence or come after it.

3. م ضرعب موسى: Damage.

4. م صرب هما هما: ضرب... عينين

ب: فُقد مبنى
ضرعب موسى عينين.

سنن

1. م: ضرعب موسى

2. Q: Missing.
۷۱۳۱۳۳

1. M ش ه قدام ... مرآة

2. Q:

فُرَجَ بِمُرْجَمِ نِحَّة الْقَلْوُقِ الْمَزْرَاهِ

B:

الد ف ضروة: نَجَّ القَلْوُقِ الْمَزْرَاهِ

Sibawayh, al-Kitab, pt. I, p. 176:

Al-Akhfash quotes the v.: - meaning the she-camel -:

He threw at her something with a ferrule at its end.

The Young she-camel.

A man's kunya.

The assumption is: نَجَّ أَبِ مُرْأَة الْقَلْوُقِ; this is permissible neither in poetry nor in prose.

Abū Ḥayyān, Manhaj al-Salik, pp. 109, 304:

They say that the v. is forged.

(continued)
Footnote 2 continued:

Abū Zurqa, al-Hujja, p. 273:

The Kufans allow the separation of the mudāf from the mudāf ilayhi. The poet is unknown. 

: Thrusting, piercing. There is another reading of the v.:

is the sub. of the verbal sentence, sub. of the inf. n. which is a mudāf to its direct obj.

Al-Wān, al-Shawāhid, pp. 74, 254, 255, 280, 281.

Al-Aynī, al-Maqāsid, pt. III, pp. 468, 469:
The hā' in refers to his wife.

Al-Baghdādī, al-Khizāna, pt. II, p. 251:

: Unrestricted obj.


Bakr, Nuṣūṣ, p. 438.

Dayf, al-Madāris al-Nahwīya, pp. 100, 221, 270:
The v. describes a she-camel.

Al-Farrā', Maṣāni al-Qur'ān, pt. II, pp. 81-82:
The grammarians of the people of al-Madīna recite the v.; al-Farrā' says: It is wrong and the correct version is:

Ibn al-Anbārī, al-Inṣāf, q. 60, p. 179.


Sum.
The poet says: for poetic (continued)
Footnote 2 continued:

licence although he might have said:

This v. in my opinion is a proof of the strength of the annexation of the inf. n. to the sub. of the verbal sentence in the opinion of the Arabs, because it is stronger in their minds than the annexation of the inf. n. to the direct obj.

Ibn Ya'ish, Sharḥ al-Mufaṣṣal, pt. III, p. 19:

Sibawayh accepts no responsibility for this v. because the separation of the muḍāf from the muḍāf ilayhi is ugly. They are inseparable for the muḍāf ilayhi completes the muḍāf and it is a subst. for the nunation. Separation of the nunation from the n. is not permissible.

Thaʿlab, Majalis, vol. I, pp. 125-126:

Some recite it thus:

meaning:

Mastered it. Difficult, not submissive; the pl. is: صعبات and صعاب.

Aqrab al-Mawarid.


2. Ibn ʿAmir al-Dimashqi:

(continued)
Footnote 2 continued:

‘Abd Allāh Abū ‘Imrān al-Yahsubī
(8–118) (629–736); one of the seven Qur'ān
readers.

Abū Zur‘a, al-Ḥujja, pp. 55, 51.

1. Sh: "شَيْكًا سُهُب مَـأْدَرَةً وَهـب"

The Message, al-An‘ām (Cattle), v. 137, p. 194:

And, likewise, their belief in beings or powers
that are supposed to have a share in God's
divinity makes [even] the slaying of their
children seem goodly to many of those who
ascribe divinity to aught beside God.

Abū Zur‘a, al-Ḥujja, pp. 273–274:

Sum.

Ibn ʿAmīr reads: "فَكَذَلِكَ نُضِيَّ بِسُـهُبٍ" with damm
above the zay, "قَـالَ بِسُهُبٍ" with raf',
with nāṣb and "بِسُهُبٍ" with khāfd. The
assumption is:

then separates the mudaf from the mudaf ilayhi.

His proof is the saying of the poet:

The others read:

fath above the zay, "قَـالَ بِسُهُبٍ" with nāṣb,
with khāfd and "بِسُهُبٍ" with raf', as the sub. of the verbal sentence. The
assumption is:

They say as well that is

: Their devils. (continued)
Footnote 1 continued:

Al-Baghdādī, al-Khizāna, ed.; expl. Ḥarūn, pt. IV, p. 422:

Al-Farrā' was the first to criticize Ibn ʿAmir's reading.

Ibn al-Anbārī, al-Inṣāf, q. 60, pp. 178-180:

Sum.
The Kufans think that the separation of the mudāf from the mudāf ilayhi by what is not an adv. and a prep. is permissible for poetic licence. Their proof is the reading of Ibn ʿAmir.

The Basrans say that this reading is not a proof, because the separation of the mudāf from the mudāf ilayhi by the direct obj. is not permissible by common consent except for poetic licence, and there is no poetic licence in the Qur'ān.

The Basrans think that this reading is weak.

Most of the references that mention the previous gram. ex.

mention as well the reading of Ibn ʿAmir.

2. Sh:
1. Sh:
2. in the Maṣāḥif of the people of al-Ḥijāz and al- ʿIraq is with the waw.

Ibn al-Anbārī, al-Inṣāf, q. 60, p. 181.
1. Sh : نتقفم الله فاضفة الص reins نلاقه
2. M : لأولد هؤلاء معقوله و"الشرع" فاعل
3. M : كما هو في القراءة تَجْرِي
4. Sh : ولم يذكر الله بل النصوص في "تاويف".
5. Sh : "أولد هؤلاء" وخفوه "النافذ".
6. Sh : "أولد هؤلاء" وخفوه "النافذ".
7. Sh : "أولد هؤلاء" إلخٍ! وله سر قليل
8. Sh : "أولد هؤلاء" إلخٍ! وله سر قليل
9. Sh : "أولد هؤلاء" إلخٍ! وله سر قليل
10. Sh : "أولد هؤلاء" إلخٍ! وله سر قليل

1. Sh : رفع
2. M : # Sh : أولاد مسلمة الأبلد... لأولد هؤلاء
3. M : قبل
4. Sh : رفع
1. Sh # Q : وَهُوِّ يُؤُهُّ (كُوَّرِيَّة) الفِعْلُ
5. Q : مِمْضَأًا
7. Sh : ظَاهِرًا
8. M : ف

Meaning the part in which the direct obj. should precede the sub. of the verbal sentence.
1. Q:
Meaning the part in which the direct obj.
should precede the op.

2. Sh:
جل: Damage.

3. M:
انحرفر: Damage.
مثال كونه ضميرًا متعلقًا: "ضَرِّعَبِ نَرِيدَ"، ومثال كونه العامل غير متعلق: "ما أَحْمَرَ دَيْدَ!"، ومثال دخول "ما" النافخة عليه: "ما ضَرِّعَتْ نَرِيدَ"، ومثال دخول "لَد" في جواب الفهم عليه: "وَاللَّهُ لَدِي أَضْرِبَ نَرِيدَ". ومثال دخول "أَدَّا"ADA" في الاستنكار عليه: "أَهْلَ ضَرِّعَتْ نَرِيدَ ؟". ومثال دخول "أَدَّا"借字在句尾" عليه: "إِنَّ مَثْعَرُ دَيْدَ نَفْرِيَلَهُ".

1. Q : Meaning the part in which the direct obj. should come after the op.

2. Sh : رِيدَ : Not clear enough.


4. Q : The pron. refers to the op.
1. Sh : Not clear enough.
2. M : Not clear enough # Sh : Damage.
3. Sh : صربت
   Sum.
   The meaning of لَوْ تَفْعَلْ وَلَوْ يُلْهَمْ لَوْدُكَ and
   when they are pre. to the perf. is rebuke and blame.
   Howell, Classical Arabic, pts. II; III
   (one vol.), p. 595.
4. Sh : هوَلِي
   the aff. lām is what they call
   the lām of inception.
5. Sh : الْإِكْسَادُ عَلَى
   Sum.
   If the lām occurs at the beginning as in:
   لَنْ تَفْعَلْseek to
   and it is not preceded by something sworn by it has the intention of the
   oath.
7. Sh : قُوَّالَتْ : Missing.
Not clear enough

Damage

Not clear enough

The pron. in \( \textit{وَقَعِمَ} \) refers to the op.

In these cases - meaning the prefixion of the neg. \( \textit{مَا} \) to the op. till the occurrence of the op. as a qualification - the direct obj. may precede neither the conjunct and the qualified n. nor any of the previous ps.; but making the direct obj. precede the op. alone is permissible.
Unaugmentative includes the op. being a muḍaf ilayhi, such as:

1. B : غير زأب
مثال ذلك: "ما سبب باكل طعامك؟"\\
ولله سنن قلت: "ما سبب طعامك باكل"،\\
ولله يقوم تقدم "طعامك" على "أكل"\\
وهذه (1)؟\\
قد فلت\\
وقسم كنت فيه بالطيب،\\
فهو مساعد ذلك\\
مثالٌ: "ضرب رضي عم"\\
سنن قلت: " عم ضرب رضي"؟\\

1. M : ياكل\\
2. Sh: وقولي كذلك ... محمد : Missing.\\
1. **Q** :

   Meaning the sub. of the verbal sentence and the direct obj. when they are joined with the conjuncts.

2. **Q** :

   Meaning that the alif and lām in the sense of al-fā' (اللف) and al-lām (المлем) are a conj. n.

3. **Sh** : َلِلْفِ:

   : Not clear enough.

4. **Sh** : ِعَلَ:

   : Inserted on the left margin.

Sum.

Zalī‘a wa-l-‘adilla: Rallinta

Quraysh wa-l-‘Ad. His saying:

مَعَ الْقُومِ الْرَّسُولِ اللَّهِ صلى الله عليه وسلم

The alif and lām in سُوَلُ (اللَّهِ مَنْهَمُ) in this case are a conjunct, and his saying:

is a nominal sentence occurring as a conj. sentence.

Some say that the alif and lām are what remains of سُوَلُ (اللَّهِ مَنْهَمُ) and the origin is:

elision of the word and preserving a letter of it occur for poetic licence.

The gram. ex. in it is in his saying:

إِلَيْهِ سُوْلأ (اللَّهِ مَنْهَمُ)
since the poet conjoins the alif and lām the conjunct with the nominal sentence anomalously.

Al-Dajānī, al-Shudhūd, p. 506.

Howell, Classical Arabic, pt. I, fasc. II,

(continued)
Footnote 1 continued:

pp. 595-596:

I am of the people that the Apostle of God is of, that the necks of the children of Ma'add have submitted themselves to!

1. Ibn cAQil, Sharh Ibn cAQil, pt. I, p. 158:

The poet is unknown. The alif and lam in the word رسول are a conjunct in the sense of القوم; they constitute an adj. qualifying


1. Sh : : Not clear enough.

2. Sh : : Not clear enough.

3. Sh : : Fasati

4. Sh : : Stirred it up, kindled it.

Warned him of its results in advance.

(continued)
وقول النحّار:  
فَمَّا النَّارِ يُؤْهِكُ مَاله دُهَئه مَهَمَه
لَا نَاجِمٌ وَالْفَارِقُ الْيَمِينُ  
مَا الطَّوِيلُ

Footnote 4 continued:

الْضَّافِعُ: Was cautious and afraid of it.

**Aqrab al-Mawarid.**

حَلَّلَ: Kept close to.

الْمُحِمَّدُ: Suffered its heat.

**Al-Lisan, under the article:**

1. **Shab:**

2. **Gave it to him.**

3. **What a man protects of himself or his ancestors or whom he is responsible for; the pl. is**

4. **Something befell him.**

5. **Night-comer or visitor; the pl. is**

6. **Came to the estate frequently and tended it.**

**Aqrab al-Mawarid.**

3. **Yahyā b. Ziyād; the greatest scholar of the Kūfāns.**

**Al-Farra', al-Manqūṣ wa 'l-Mamdūd, p. 5.**
1. M # Sh : Not clear enough.
2. Sh :
3. M :
4. Al-Lisan, under the article: The v. is by Salaman al-Ta'i.

He means: then he elides and makes the alif and lām a subst. for it. It is the language of some of the Arabs.

Struck him with a sword or stick or stone;

Pressed heavily on him by putting him between his lumbar, region and armpit; Put it in his bosom; took it under his wing, protection.

they say as well: (sic) with the tā': : Accused him; the origin is in the form : The tā' is converted into a tā' they then say: , the tā' then is converted into a zā' and incorporated.

Revenge; they say as well:

Enmity and ill-will; the pl. is with fath and kasr:

His intention.

(continued)
Footnote 4 continued:

Followed up his conditions deliberately.

Aqrab al-Mawārid; Dhayl.

1. M :  

2. M :  

3. : Father of a tribe; the relation to it is and by analogy it should be . 

Aqrab al-Mawārid.

4. Q : Meaning that they are conj. ns.

5. B :  

: He ascribes it to Tayyi' because Tayyi' alone among all the Arabs uses as a conjunct, uninfl.


in the language of Tayyi' is formed with the wāw, and is formed with damm, such as:
Footnote 4 continued:

Ibn Hisham says that the origin of ٌبَحَبَبَبُهُ is ٌبَحَبَبَبُهُ; the alif then is elided, and the fatha of the ِبَحَبَبَبُهُ is transferred to the ِبَحَبَبَبُهُ after the assumption of removing its kasra.


1. Q : al-ruulis : Not clear enough #

\( \text{is in the sense of} \) Al-Lisān, under the article: ٌبَحَبَبَبُهُ

\( \text{is the pl. of} \) Muhīṭ al-Muhīṭ.

2. Q : Meaning that it is a conj. n. (continued)
Footnote 2 continued:

1. **Sh** : Damage.
2. **Sh** : Damage.
3. **Sh** : Damage.
4. **Sh** : Damage.
   The v. is by al-Marrār al-Asadi.
   "The first of them, the horses when they go out on a raid, and what is meant is their riders. Drawing back and retreat because of cowardice and fear. is Misma b. Shaybān, one of Banū Qays b. Thā'labā. They say also: *Kārit fam Anṣār*.
   The gram. ex. in it is making the inf. n. with which is govern al-

(continued)
Footnote 5 continued:

1. Al-Ayni, al-Maqasid, pt. III, pp. 501, 40, 41:

They say also: ضربت كررت.  لقيت ولم كررت.


كررت.

3. Al-Ghalayini, Jami' al-Durus, pt. III, p. 279:

كررت.

4. Ibn 'Aqil, Sharh Ibn 'Aqil, pt. II, p. 97:

(sic); كررت.  كررت.  Sum.

The v. is by Malik b. Zughba, one of Banu Bahila.

المغيرة is an adj. qualifying an elided n., probably he means:

المغيرة or

المغيرة

5. Ibn Jinni, al-Lumaç, p. 271:

كررت.  He means: عمد الله ضربت معا.

6. Ibn Ya'qub, Sharh al-Mufassal, pt. VI, p. 64:

كررت.

7. Al-Ushmuni, Sharh al-Ushmuni, pt. I, pp. 352, 543:

كررت.  فلم: ننظر.  لقيت ولم.

فلم: فلم.  ثم عاد للمقاتل: كررت الفارسن كررت.

The horseman fled in order to wheel then he came back to fight.

Aqrab al-Mawarid.

اَيْ: "اضْعَابُ الْمُغِيرَةِ". أَلَّا تَرَى تِسْرِينَا لَنَاً
كَانَتْ سِنَةُ الْمَعْنِى، لَمْ تَجْعَلَ إِلَى صَبْرِيَّ.
٢٨٤

1. Sh : Missing.
3. Q : Meaning that it is a conj. n.
4. Sh : Not clear enough.

الكشاكشي : The interrogs.,
فَمَذَا عَنَّالله ؟
i.e.
فَمَأَلّذلِكَ عَنْالله ؟

Ibn al-Qayyim: The interrogs.
بلا ذلك، بل ينبغي على أصلها سهيلة الإشارة.
فكر حسبت إلى صلحًا، تقول: "مَنْ ذَا؟" و ماذا؟" تريدة: "فَعَلَ الْفَتَّار إِلَيْهِ؟" و "ما الفَتَّار إِلَيْهِ؟" 

وفي "النبي" أربع لغاتٍ

مثال تسمي "البياء" قول: 
فَلَنَّ نَماَيْنَ نَفَاءَ لِبَالَ 
فَإِنَّهُ أَفْقَهَ لِلْنَّبِيَّ 
تَحْوِلُ بِمَعْمَةَ تَضِفْفِيمُ 
لَدَكِ أَقْرِبَللهَ فَلْلَّهٍ

اللَّهُ 

1. م : مشن ... جر : Missing. (continued)
Footnote 2:

2. م: 

3. م: 


The two vs. are mentioned in the same way as in "al-Khizāna/ed. Harūn" but without vocalization.

Al-Baghdādī, al-Khizāna, ed.; expl. Harūn, pt. V, pp. 504, 505:

The kasra of the reduplicated ya' of နိုး is for uninflectedness. The two sentences: 

and are parenthetical sentences, and is a cond. p. that does not need a complement (wasliya). They say as well:

is in the sense of and 

Eminence. is in the sense of 

Choses it. The distant person. I do not know the poet of these two vs.

5. Al-Harawi, al-Uzhiya, p. 303:

The two vs. are as in "al-Khizāna" except: 

instead of 

instead of 

in the apoc. mood by an understood requisitive lam.


The two vs. are as in "al-Khizāna" except: 

instead of 

instead of 

And wealth is not (then know thou it) wealth, even if it enrich thee, except for him that obtains (continued)
Footnote 4 continued:

by it eminence, and devotes it to the nearest of his kindred and to the friend.

5 Ibn al-Anbārī, al-Inṣāf, q. 95, p. 281:
The two vs. are as in "al-Khizāna" except:
vs. instead of

6 Ibn al-Shajari, al-Amālī, pt. II, p. 305:
The two vs. are as in "al-Khizāna".

7 Al-Līsān, under the article: لَنَا:
The two vs. are as in "al-Inṣāf".

8 Al-Suyūṭī, al-Hamā, pt. I, p. 283:
The two vs. are as in "al-Khizāna" except:

The two vs. are not attributed to any well-known poet.

9 Al-Ṭaḥ, pt. X, p. 325:
The two vs. are as in "al-Inṣāf".

9 Spent it.

Obtained it.

A bosom friend; the pl. is

Despised it.

Aqrāb al-Mawārid.
3. Al-Harawi, al-Uzhiya, p. 302: (sic)
5. Ibn al-Anbarī, al-Inṣaf, q. 95, p. 281: (sic)

By Him Who is such that, if He willed, I should be a rock or a mountain solid, high.

The v. is not attributed to any well-known poet.

Land.

2. M : # Sh : Not clear enough.
1. M:  
2. M:  
   (sic)  
   <br>Al-Baghdadi, al-Khizana, pt. II, p. 498:  
   He writes only the second hemistich with two lāms.  
   Al-Baghdādī, al-Khizāna, ed.; expl. Harūn, pt. VI, p. 3:  
   He writes only the second hemistich with two lāms.  
   Al-Farābī, al-Manqūṣ wa 'l-Mamdūd, p. 337:  
   (sic)  
   The ṭajīz is a man of Ḥudhayl.  
   Al-Harawi, al-Uzhiya, p. 302:  
   The v. is as in "al-Addad/Abū al-Tayyib" except:  
  改成instead of  
   They say as well:  
   Howell, Classical Arabic, pt. I, fasc. II, p. 580:  
   (continued)
Footnote 3 continued:

And be sure thou be not of the them that have been outwitted, like him that has dug a pitfall, and been caught in it himself.

6 Ibn al-Anbārī, al-Inṣāf, q. 95, pp. 279, 281:
The v. is as in "al-Uzhiya".

7 Ibn al-Anbārī (Muḥammad b. al-Qāsim), al-Addād, p. 338:

7 Ibn al-Shajārī, al-Amālī, pt. II, p. 305:
The v. is as in "al-Uzhiya".

7 Ibn Wallād, al-Maqṣūr wa 'l-Mamduḍ, p. 59:

7 Ibn Ya'qūb, Sharḥ al-Mufassāl, pt. III, p. 140:
He writes only the second hemistich with two lāms.

They say as well:

7 Al-Liṣān, under the article:

7 Al-Mubarrad, al-Kāmil, pt. I, p. 17:

7 Al-Sijistānī, al-Addād, p. 87:
The v. is as in "al-Addād/Abū al-Tayyib" except:

7 Al-Sukkārī, Sharḥ Asbāb al-Hudhaliyīn, vol. I, p. 287:
The v. is as in "al-Uzhiya".

(continued)
Footnote 3 continued:

5. Al-Taj, pt. X, p. 325:

(continued)
Footnote 5 continued:

6 Al-Harawi, al-Uzhiya, p. 312.
6 Howell, Classical Arabic, pt. I, fasc. II, p. 580:
\[ \text{نَعْوَبُ} \] (sic).

Then say thou to her that blames thee, Verily my soul, I know it charms not with amulets.

6 Ibn al-Shajari, al-Amali, pt. II, p. 308:
Al-Farra' quotes the v.


We have not heard of the imperfect of [\( \\text{عَزَى} \)] in the sense of [\( \\text{راحَة} \): Supposition, except in the pass. voice.

Aqrab al-Mawarid.

1. \( \text{وَ} \) (sic) in the acc. and gen.

2. \( \\text{نُورَيْهِ} \) with the long vowels and dagesh.
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قوله تعالى: "وَلَّدَلِّي وَلَيْتُكُمْ مَتْعَمِهَا".

1. مَ شُ الرَّضِيعِ: 
2. The Message, al-Nisa' (Women), v. 16, p. 104:

And punish thus both of the guilty parties.


Sum.

is in the nom. case because the v. occurs after presenting stories and talks, as if He says:

وفيما فصِّلَ اللَّهُ عَلَيْكُمُ اللَّهُبَّ بِآيَاتِهِ مَعَنَّمَ فَأَذَمَّمَا

or

اللَّهُ بِآيَاتِهِ مَعَنَّمَ فَأَذَمَّمَا

4. Abu Hayyan, Manhaj al-Salik, p. 121:

Sum.

When the v. indicates requisition (imp., prohibition and invocation) and the n. that precedes it indicates generality, the nom. case is preferred to the acc. as in the previous v. They choose the nom. case because they assimilate it to the cond. n. in comprising generality and vagueness.

5. Abu Zur'a, al-Hujja, pp. 193-194:

Sum.

Ibn Kathir reads: 

with reduplication of the nun, the same as: 

His proof is that the origin of his saying: is found in the elided ya' which is to be found in the ni'.
Footnote 2 continued:

The origins of the others are: Ḥammad, and ʿabnā (العابناء). He doubles these nūns and makes the reduplication a compensation for the elided yā' and alif.

Al-Anṣārī, Sibawayh wa 'l-Qiraʾāt, p. 109.

Al-Ghalayini, Ǧamiʿ al-Durus, pt. I, p. 131:
Reduplication of the nūn is permissible in the du. of ʿāl, ʿālī, and ʿālī, equally if it is with the alif or the yā'. They read:

(sic) ُبِيْبَيْبَ مَنْصَمَ

and

(sic) ُبِيْبَ أَرِيْنَا ِلِلَّيْلَ

with the reduplication of the nūn.

Al-Harawi, al-Uzhiya, p. 255:

(sic) ُلِلَّيْلَ بِأَبِيْبَأَبِيْبَ

The fā' is aug. for corroboration in the pred. of everything that needs a conj. sentence.

Howell, Classical Arabic, pt. I, fasc. II, p. 582:

Sometime the nūn is doubled, as a compensation for the elided yā', as in the reading of Ibn Kathīr ُبِيْبَبَبَبَبًأَرِيْنَا ِلِلَّيْلَ. And the two of you that shall commit it and the reading ُبِيْبَ أَرِيْنَا ِلِلَّيْلَ. Our Lord, show Thou us the two that.


Ibn al-Shajāʾirī, al-Amālī, pt. II, p. 306:
Reduplication is the language of Quraysh.

Al-Suyūṭī, al-Hamā, pt. I, p. 166:

Sum.

We do not hear of reduplication of this nūn except in

(continued)
Footnote 2 continued:

dualizing the dem. and conjunct as a compensation for the elided letters: The alif from the dem., and the ya‘ from the conjunct.

The Başrans say: Reduplication is peculiar to the nom. case. The belief of the Kufans - as Ibn Malik confirms - is: It is permissible with the alif and ya‘. They read with reduplication the saying of the Most High God:

And they who in their life on earth were bent on denying the truth will thereupon exclaim: "O our Sustainer! Show us those of the invisible beings and humans that have led us astray".

Ibn Hishām, Awdah al-Masalik, pp. 16-17:

Sum.

Tamīm and Qays double the nun as a compensation for the elided ya‘, or as a confirmation of the difference between the dualization of the uninfl. and infl. ns.; and this is not peculiar (continued)
Footnote 2 continued:

to the nom. case contrary to the Basrants' belief, because they read: بنا أَرْنَا لَلَّنِسِيَّ
with reduplication the same as they read:

1. Sh : 
2. M : 
Hawshab b. Yazid b. al-Huwayrith b. Ruwaym al-Shaybānī and Ikrima b. Ribā` al-Bakrī were competing against each other in nobility, providing food and in slaughtering camels.

Al-ʿUdayl b. al-Farkh says the v. praising Ikrima and Hawshab, and boasting of them.

Cheikho, Shuʿaraʾ al-Nāṣrāniya (al-Dawla al-Umawiya), pt. II, p. 224:

is the du. of (sic) by elision of its nun for poetic licence.

Shuʿaraʾ Umawīyun, pt. I, p. 300:

(sic) فينا وَهُوَشْبَ . The v. is by (continued)
Footnote 3 continued:

al-ʻUdayl b. al-Farkh al-Ijli.

الئی (الکریم) ; الحاضر العز ; النافع :
The young; the generous person. The pl. is
فینیم ظفیلیم .

Aqrab al-Mawārid.

فینع صغير يُنصافه بَه القدوم في الأمر إذا لم
یکه معهم سه ماء إلی يصب على حصا. يلقؤ
فی إراده ثم يصب فيها سه ماء قد يلقو
الصا. فیعطاه كل ماء منهم .

A small drinking-cup from which people share
water during travel when they do not have
enough of it: They throw a small stone in
a vessel, then they pour water on it till it
covers it; every man then is given one.

الذي يشو في الماء إذا ضاحه الماء : النافع :
The one who drinks from the vessel (al-ghumar)
when water is in shortage.

 أقل الظهور دوام الري : النافع :
The amount of water less than sufficiency.

Al-Lisan, under the article: غم

1. Sh :

   (continued)
Footnote 2 continued:

pp. 257-259:

Sum.

Al-Asma'i says: Some of the Arabs replace with the jim every doubled ya' for relation or something else.

Al-Farra' asserts that it is the language of Tayyi', and he quotes:

He means: By their nobility their tribe became celebrated.

1. M: مثال
1. Shāhīz: مُعَمَّر

2. Al-Akkhāl, Ṣāḥīr al-Akkhāl, pp. 398, 375:

Sum:

The best thing of everything. The origin of اللَّهُ is; it is an adj. and the qualified n. is elided; its assumption is: اَللهَاء اللَّهُ. His saying: لَوْ لَمْ تَمِيزْنِي is a conj. sentence; the rel. pron. is elided; its assumption is:

They say: فَنَحْنُ لَهُمْ عَمْرَةً i.e. فَنَحْنُ شَامِلُ لَهُمَا : A comprehensive glory to them; the pron. of لَوْ لَمْ تَمِيزْنِي refers to Tamīm.

The gram. ex. is in his saying: هَامَّ اللَّهَ; the origin is: هَامَّ اللَّهَ, he then elides the nun; this is the language of Balḥarīth بنو الـحَرِيث .

The v. is cited under: "Poems ascribed to al-Akkhāl".


Al-Baghdādī, al-Khīzāna, ed.; expl. Harūn, pt. VI, p. 14:

The nun of اللَّهَاء is elided for alleviation because of the length of the conjunct with the conj. sentence.

Al-Haʾrāwī, al-Uẓūḥīya, p. 313:

(continued)
Footnote 2 continued:

Al-Farraj quotes the v.

Howell, Classical Arabic, pt. I, fasc. II, p. 582:
By al-Akhtal, They two are those two women who are such that, if Tamim had given them birth, it would have been said, Theirs is genuine glory!

Ibn Hisham, Awdah al-Masalik, p. 17:
Balharith b. Ka'b and some of Rabî'a elide the nun of and


Al-Suyutî, al-Hamâc, pt. I, p. 167:
Al-Farraj says: The conj. sentence becomes a compensation for the nun, and they elide from what is long in their speech. Al-Mubarrad says that this is peculiar to and because of the length of the n.

1. (sic) in the nom. case and (sic) in the acc. and gen.
3. Sh :
4. Laylah al-Akhyaliya, Diwan Layla, p. 61:

The v. is by Abu Harb b. al-A'lam of Banu Uqayl. Al-Saghani ascribes it to Laylah al-Akhyaliya in "al-'Ubab"; some ascribe it to Ru'ba b. al-'Ajjaj.

A battle in a valley called Batin al-Nukhayl.

Grammatical books narrate as an ex. of the inflection of . This language is ascribed to Hudhayl and Uqayl.

Ru'ba, Diwan Ru'ba (Majmu' Ash'ar al-'Arab pt. III), pp. 172, 168:

This v. is cited under the title: "Individual vs. ascribed to Ru'ba b. al-'Ajjaj, and some of them are ascribed to al-'Ajjaj as well".

(continued)
Footnote 4 continued:

5  Abu Zayd, al-Nawadir, p. 47:

6 Aqrab al-Mawārid, under the article: 

7 Al-Azhari, al-Tasrih, pt. I, p. 133: 

8 Al-Wān, al-Shawahid, pp. 40, 39: 

This v. is one of the vs. which grammarians disagree about whom to ascribe it. 

9 Al-Āyni, al-Maqāṣid, pt. I, p. 426:

10 Al-Baghdādi, al-Khizāna, pt. II, p. 506:

11 Al-Baghdādi, Sharḥ Abyāt al-Mughnī, pt. VI, p. 253:

12 Al-Dajāni, al-Shudhūd, p. 508:

To treat as you treat the sound masc. pl. is anomalous.

13 Al-Durra, Fath al-Qarīb, pt. III, p. 348:

They say: 

14 Al-Harawi, al-Uzhiyya, p. 308:

(sic).

15 Howell, Classical Arabic, pt. I, fasc. II, p. 583:

By Abu Harb al-Aʾlam al-Jahili al-Uqaylī, We are they that came (continued)
Footnote 4 continued:

in the morning on the day of al-Nukhayl
(a place in Syria) for an obstinate onslaught.

Ibn cAqil, Sharh Ibn cAqil, pt. I, pp. 144-145:

What is narrated by the trustworthy Abu Zayd in his "Nawadir": is the well-known usage in the language of the generality of the Arabs.

The gram. ex. is in his saying: since it occurs with the wāw in the nom. case as if it were a sound masc. pl.

Some of the scholars have been deceived by the appearance of in the nom. and in the acc. and gen., they then say that this word is infl. and in reality it is a sound masc. pl. This is incorrect, the correct thing is that it is uninfl. occurring in the form of the infl. It seems that it is uninfl. with the wāw and ya'.

Ibn Hisham, Awdah al-Masālik, p. 17:

Ibn Hisham, al-Mughni, pt. II, p. 458:

Al-Suyūtī, al-Hamc, pt. I, pp. 208, 285:

The inflection of is the language of Tayyi', Hudhayl and Uqayl.

Al-Suyūtī, Sharh Shawahid al-Mughni, pt. II, p. 832:

They say: with leaving undefined.

Tawba, Diwan Tawba, pp. 62, 61:

(continued)
Footnote 4 continued:

Laylā al-Akhyaliya composed the poem from which the v. is taken in boasting of that day in which one of Banū ʿUqayl killed Dahr al-Juʿfī, head of Madhaį in his time.

Al-Ushmuni, Sharḥ al-Ushmuni, pt. I, p. 109:

The obj. of ʿsūmā (sic) is elided; the assumption is:

Musarrif b. al-Aclam b. Khuwaylid b. ʿAmir b. ʿUqayl b. Kaḥb b. Rabīʿa b. ʿAmir b. Šaʿṣaʿa is a Pre-Islamic knight and poet. He has poems on the battle-day of Fayf al-Rīḥ and the battle-day of al-Nukhayl.

Al-Marzubānī, Muṣjam al-Shuʿaraʾ, p. 389.

1. Sh : مرتلما

2. Q : Banū Hudhayl say: (الأسريبة) in all the cases.

3. M : الدروى # Sh : (الأسريبة)

(continued)
Footnote 3 continued:

4. The pl. of رَنْبِيُّ and رَدْفِيُّ by elision of the nūn.

Aqrab al-Mawārid.

5. Great Marw, in the middle-ages, was called Marw-al-Shāhijān, to distinguish it from Marw-al-Rūd, Little Marw, and Shāhijān is probably merely the Arab form of the old Persian Shāhgan, 'kingly,' or 'belonging to the king,' though Yaqūt and others explain the term as Shah-i-Jan to mean 'of the soul of the king'.


6. Aqrab al-Mawārid (under Marw).

7. is a Persian word meaning:

and is the sultan. It is called that - meaning - because they think highly of it.

Mucjam al-Buldan (under Marw).

6. Al-Baghdādi, Sharh Abyat al-Mughnī, pt. VI, pp. 255, 256:

Sum.

means: Marw of the kings. Marw is a muḍāf and al-mulūk is a muḍāf ilayhi because the kings were living there.

6. Al-Durra, Fatḥ al-Qarīb, pt. III, p. 350:

(continued)
Footnote 6 continued:

Sum.

I found neither the second hemistich nor the poet. What he means by ِالْغُلُبِ ِبُرْءُوبَ ِ(sic); ِبُرْءُوبَ ِ(sic). Al-Hudhali says the v.

Sum.

Al-Hudhali is perhaps Malik b. Khaliid al-Khunacli al-Hudhali, but the v. is not to be found among the vs. of Malik in "Diwan al-Hudhaliyin".


They are those who loosed the yoke from off me in Marw al-Šaḫišan; and they are my strength.

Ibn Hisham, al-Mughni, pt. II, p. 458:

He ṭu َّبَلْوٌ ِ(sic) ِبُّلْوَبَ ِ(sic).

We found neither the second hemistich of this v. nor the poet.

Ibn al-Shajari, al-Amali, pt. II, p. 308:

المُكْرَمَ ِالْغُلُبِ ِ(sic).

Al-Lisan, under the article:

؛ تَشَغِّيْرُ †رَدِّا وَ †نَا وَدُّجِعُها ِبُرْءُوبَ ِ(sic). Al-Farra' quotes the v.

Al-Suyuti, al-Ham, pt. I, p. 287:

المُكْرَمَ ِالْغُلُبِ ِ(sic).

Al-Suyuti, Sharh Shawahid al-Mughni, pt. II, p. 833:

همُّ ِالْغُلُبِ ِبُرْءُوبَ ِ(sic) ِبُرْءُوبَ ِ(sic).

I looked into "Diwan al-Hudhaliyin" and I did not find this v. either among Malik's poetical works, or among the poetical works of other poets.
1. Sh: وهو رأيس
2. Sh: ذو مالٍ
3. M: # Sh: الكلام
4. Al-Lisan, under the article: ضبط
ألا تغيّبِ وَتُبِّيِبُ بتحريف
مسّه: (sic) في القمة النونية
الحنّ: (التحريف)
الLanguages: (التحريف).
Longed for.
Made a sound, shouted.
Owners of camels and horses.

Indeterminate period, the pl. is
Pl. of the pl. is
 Owners of camels and horses:

The past, the last.
Aqrab al-Mawarid; Dhayl.
1. Sh: Ali b. Hamza; head of the Kufan scholars in his time.

2. M: Al-Harawi, al-Uzhiya, p. 310:
   Some of them say: (sic) by elision of the nun. Al-Kisa'i says: I heard Hudhayl saying:
   "ابنكم النار وكنا" (sic)
   Al-Takriti, Ibn al-Shajari, p. 125:
   "ابنكم النار وكنا" (sic)

   Shalabi, Abu Ali al-Farisi, pp. 52, 45.

4. M: It has other ways of writing and this one is the best.
   Aqrab al-Mawarid.

(continued)
Footnote 5 continued:

8. The Arabs pronounce what is not orig. in their language in different forms, as for ex. محمد, محمد, وبغفال, وبغفال. Opposite footnote (5) of p. (62) there is also بفغان with two dhalas.

Al-Mu'arrab, under the cat. of the alif and the cat. of the ba'.

9. بغار and بغار. But the Basrans reject the latter because as they say that there is no word in Arabic speech comprising a dal followed by a dhal.

Al-Kisa'i accepts بغار according to the origin; he says as well: محمد and محمد. Muqjam al-Buldän.

1. M : مصاحب
2. M : وجه استعمال ... كنار : Inserted on the right margin # Sh :

الله وإلى ما كن في المستعمل للبجفال مرت

3. Sh : ذلك المارسي

4. Sum.

Al-Shiraziyyat is a work by Abu Ali al-Parisi comprising (40) questions on: Language, (continued)
Footnote 4 continued:

grammar, morphology, inflection and vs. by various poets of different periods.

Shalabi, Abu ʿAli al-Farisi, p. 547.

1. Sh: مُعَوُّدٍ مَعَ الله عَلَمَ
   ʿAbd Allah b. Masʿud.

Abū Zurʿa, al-Hujja, p. 783.

2. M: ۳۷۸
   (sic)
   Fell short.

Aqrab al-Mawarid.

3. The Message, al-Baqara (The Cow), v. 226, p. 49:

Those who take an oath that they will not approach their wives.

Al-Harawi, al-Uzhiya, p. 311:

Some of them say:

(continued)
Footnote 3 continued:

6 Howell, Classical Arabic, pt. I, fasc. II, p. 584:
The nun being elided, ṭa’tīf, which is rare in the masc., as ṭa’tīf, yūlūn, bā’tīf itbā’yūm. For them that swear to abstain from their wives.

7 Ibn Hishām, al-Mughni, pt. II, p. 763:
للمسّ يُؤلومنه حَمَّام
i.e.
مَغَفٍّ مَّرَ وَلَدَهُ نَائِمٍ بالحَمْم

8 Al-Suyūtī, al-Hamc, pt. I, p. 286:
Ibn Mas‘ūd reads:
ودَادَ كَلُّهُ مَمْ صَلِي

1. Al-Harawi, al-Uzhiya, p. 309:
با رَبَّ عَبْسِي لَنَّ بَيْنَاهُمَا تُيَابَلَةٌ في أُمَّهَا

(sic)
في قَاِمَهُمْ مُثْقُفُؤِينُ، وَلَّدَ فُعُودٌ

(sic)
فَعَّادٌ اللَّهُ يَا تُقَادُرُ بِأَحْمَرِ الرُّسْلِ

The v. is not ascribed. He means: 
النيسَاء.

9 Al-Lisan, under the articles:
مَدَد تَصِغْرًا "نَأ" وَ "تَأ" دُعَعَاهَا
: هَلِلُ مَسْرُ لِيْبَيْنِ أَوْ مَسْرُ أَيْ شَيْءٍ كَانَ : (المسح)
A rope of fibre or any other material; the pl. is and . They say also:
مَدَدٌ أَمَامٌ : هوُ المِلْبِلُ (الضَّفْوُرُ) المَكِيعُ الفَتْل: It is a well twisted rope.

1. Q:
The pl. of "الْقَبِ" is: "الْقَبِ" and "الْقَبِ".

2. Sh:
The Message, al-Talaq (Divorce), v. 4, p. 873:

وَالْعَزَّىَ الْعَظِيمَ

Now as for such of your women as are beyond the age of monthly courses.

Ibn al-Shajari, al-Amali, pt. II, p. 309:

They read the v. in two ways:
- With the hamza and preserving the ya'.
- With kasr under the hamza and elision of the ya'.

Al-Lisan, under the article: لُكِ.

is in the sense of "الْقَبِ". The Most High God says:

وَالْعَزَّىَ الْعَظِيمَ

Al-Ushmuni, Sharh al-Ushmuni, pt. I, p. 111:

They use - more frequent - with fem.

(continued)
Footnote 2 continued:

pl. as the saying of the Most High God:


2.  
Abū Zurqa, al-Hujja, p. 571:
Abū Amr and Warsh read: مُظْلِلٍ without prolongation and without hamz in all the Qur'ān.

Al-Harawi, al-Uzhiya, pp. 315-316:

Sum. Some of them say: مُظْلِلٍ : A yā' with kasr and without hamz. They read the v. in four ways: مُظْلِلٍ ,  مُظْلِلٍ ,  مُظْلِلٍ ,  مُظْلِلٍ .

Howell, Classical Arabic, pt. I, fasc. II, p. 585:

زَلْلَدْي , the hamza of الْمُظْلِلٍ being lightened between hamza and yā', because it is pronounced with kasr, as in the reading of Warsh: مُظْلِلٍ .


3. The Message, al-Ahzab (The Confederates), v. 50, p. 648:

(continued)
Footnote 3 continued:

And we have made lawful to thee the daughters of thy paternal uncles and aunts, and the daughters of thy maternal uncles and aunts, who have migrated with thee to Yathrib.

1. M: وَ(الْجَرْجَرُ)  
2. Sh: (الأَلْلِقَّة)  
3. Abū Zur'a, al-Ḥujja, p. 571:  
   رَكْبَةٌ.  Sum.  
The Arabs make the pl. of رَكْبَةٌ and لَصْفُ; they then make these pl. and say: (الْلُوَلَتِي). The name of al-rājiz is not mentioned.

   رَكْبَةٌ.  The sentence of رَكْبَةٌ is the conj. sentence of the last conjunct. It is permissible to be a conj. sentence for the three conjuncts because of the same indication.

   رَكْبَةٌ.  From those women (that have asserted etc.), and (from) that woman (that has asserted etc.), and (from) those women that have asserted that I,
Footnote 3 continued:

verily my contemporaries have grown old, the
conj. of the first two conjuncts being
suppressed, because indicated by the conj. of
the third.

Ibn Qutayba, al-Shír wa 'l-Shu'årā', 2nd ed.,
pt. I, p. 88:

Ibn al-Shajari, al-Amāli, pt. I, p. 24:

Al-Lisān, under the article: لَتْنَأَتْ

Abū Amr
quotes the v.

1. Sh: لَـتْنَأَتْ

2. Sh: لَـتْنَأَتْ

3. M: لَـتْنَأَتْ (الْمَرْيَّة)

4. Al-ʿArjī, Diwan al-ʿArjī, p. 74:

(sic).

Good deed for God's sake.

Abū Zurʿa, al-Hujja, p. 571:

Those who read: َأَلْمَرْيَّة take the kasra

(continued)
Footnote 4 continued:

a subst. for the ya’, as in the saying of al-‘Arji.


One says: While Abū Ḥāzim b. Dinar, one of the notable Tabi’un, was throwing pebbles (at the stoning places in Mina) he came across a bareheaded woman; he then said to her: O woman! cover your head. She said: Verily, and by the name of God I am one of those whom the poet means in his saying:

مسر الله لها تمجيم يبغضها جنبه
ولكن ليقفش الخبيثي المخافة المغرق

Abū Ḥāzim then said to his companions: Pray to God not to torture this beautiful face in hell.


6 Al-Harawi, al-Uzhiya, p. 316.


6 Al-Lisan, under the article:

تصغر" نا " و " تا " وعمها

الجر والشواب: الربح: Reward; recompense.

مسر لا فطن له: نوعت: Weak-minded person; easily deceived.

Aqrab al-Máwarid.
1. M : Sh: *

2. Al-Aswad, Diwan al-Aswad b. Ya'fur, p. 38:

(sic). He says the v. describing bondmaids.

3. Al-Harawi, al-Uzhiya, p. 314:

The meaning of is: Menstruated.


Al-Aswad b. Ya'fur says the v. Sum.

He likens women to eggs as what occurs in the Qur'an:

Tips of the fingers.

Goblets; the sing. is: and

Ibn Sida, al-Mukhassas, vol. XIII, p. 178:

The monthly course.

Al-Lisan, under the article: 

They say: as well.

Went beyond it.

Pl. of and : Yellow.
Footnote 2 continued:

*at; beat.*

المَرْفُوتِ : Pl. of المَرْفُوْتِ : a flask.

Aqrab al-Mawārid.

1. M : شَرْفُمُ : i.e. became old.

Aqrab al-Mawārid.

2. Abū Zayd, al-Nawadir, p. 60:

Kuthayyir b. ʿAtiya - al-Mufaddal asserts that - says:

He says:

When they wrapped up their nipples their udders (continued)
Footnote 2 continued:

became full, therefore their nipples were about to be cut.

(1) Al-Lisan, under the article: لـتـا

By elision of the tā'.

(2) Al-Suyūṭī, al-Hamā, pt. I, p. 288:

A string fastened above the nipple of the she-camel in order not to let its young get milk.

(3) Pl. of نِفْتَةٍ : A she-camel. The origin is: العربية : They find the damma heavy above the waw, therefore they put the waw before the nun, so it becomes العربية ; they then replace the wāw with a yā'.


On the point of cutting its nipples by wrapping up.

Aqrab al-Mawarid.
سجاءة: "وَاللَّهُ سَبَبَهُمَا" فإنهُ قَرِبَ أيضاً بِكُلِّمَةٍ "الْيَأِبَاء". فقد يَكْيَدُهُ اللَّهُ بِكُلِّمَةِ "الْيَأِبَاء" بِبِكُلَّمَةِ "الْيَأِبَاء" بِمَعْنَى "الْيَأِبَاء" بِمَعْنَى "ياَيَّاء" قُولُهُ:
فَمَدِيِّلٌ عَلَى الْوُصْلِ الفَيْقِ كَاهَنٍ بَيْنَاهَا. أَنْمَ نُسْتَ مِنْهُ أَلْمَا نَمْهُ عُرُوحُ .
(عَلَوَّهُ).

وَسَمُّهُ "الْمُدَرَّتِ" قُولُهُ:

---

1. See pp. 183, 184.

2. Sh: مَرْضُ الْمُدَرَّتِ بِكُلِّمَةٍ ... الإِفَاغَةِ: Missing.

By elision of the hamza.

4. M: (لِبَرَاتِ) # Sh: (المَرَّتِ) # Q: (الْمُدَرَّتِ)
The pl. of (الْمَرَبِّي) is: (الْمَرَّتِ), (الْمُوَّارِيِّ), (الْمَوَّارِيِّ), (الْمُرَّتِ), (الْمُوَّارِيِّ).

(continued)
Footnote 4 continued:

Aqrab al-Mawarid.

Having the ta' pronounced with kāṣr, or infl. like ḍammāt.


Sum.

For fem. pl.:  
الضِّيْقَة  
(ṣīc),  
الْمُحْلِقِ  
ة  
(ṣīc),  
الْمُحْلِقِ  
ة  
(ṣīc)

and  
الْمُحْلِقِ  
ة  
(ṣīc),  
الْمُحْلِقِ  
ة  
(ṣīc)

Uninfl. with kāṣr, and infl. like the sound fem. pl.


1.  
المَعْلُونَاتُ  
(ṣīc)  
سُحْبَة  
(ṣīc)  
سُحْبَة

2.  
Aqrab al-Mawarid (Dhayl):

Dhulmāt  
(ṣīc)  
Dhulmāt  
(ṣīc)

with kāṣr and it may be with ḍamm as well:  
الضِّيْقَة  
(ṣīc)  
Al-Lisan, under the article:  
(continued)
Footnote 2 continued:

1. B : Sum.

A kind of plants used mixed with henna for dyeing the hair to preserve its colour.

Aqrab al-Mawārid.

1. B : Sum.

(continued)
Footnote 1 continued:

1. **Sum.**

- **Q:**
  
  And in the acc. and gen. Its pl. is:

- **Sh:**
  
  and in the nom. and in the acc. and gen.

2. **Sh:**

- **Q:**

Also **Q** , in their opinion, is taken as a conjunct; it is peculiar to the fem. and it is formed with ǧam. They say:

They say as well that it is infl. as the sound fem. pl.

*Al-Suyūṭī, al-Hamā, pt. I, p. 289 (see p. 151).*
   Al-Harawi, al-Uzhiya (title page).

2. Al-Uzhiya fi ʿIlm al-Hurūf is a grammatical work by al-Harawi.


4. M : ضَمَّاءَلِدٍ

5. Al-Harawi, ibid., p. 305.

6. Sh : ۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪ۣ

(continued)
Footnote 11:


1. Al-Harawi, al-Uzhiya, p. 305:

Sum.

Al-Farra' says: A certain man recited to me:

Very quick.

He ascribes the v. to Ru'ba.

Ru'ba, Diwan Ru'ba (Majmuʿ Ashṣār al-ṣArab pt. III), pp. 180, 168:

The v. is cited under the title: "Individual vs. ascribed to Ru'ba b. al-ṣAjjāj, and some of them are ascribed to al-ṣAjjāj as well".

Al-Azhari, al-Tasriḥ, pt. I, p. 138:

Sum.

He forms with damm. Some say that and are infl.

Al-ṣAyni, al-Maqaṣid, pt. I, p. 439:

The pron. which is in the acc. in refers to the she-camels that are mentioned in the previous v.

(continued)
Footnote 1 continued:

6 Ibn Hishām, Awdah al-Masalik, p. 18:

ذوات ينفعه بغير سائل

6 Ibn al-Shajari, al-Amali, pt. II, p. 306:

is taken from their saying:

رذل نفخ : مرده (sic).

6 Al-Lisān, under the article: زوارة زف : سوربة.

6 Al-Suyuti, al-Hamā, pt. I, p. 288:

زوارة : سوربة.

6 Al-Takriti, Ibn al-Shajari, p. 125:

يغمي : سهل (sic).

6 Al-Ushmuni, Sharh al-Ushmuni, pt. I, p. 119:

ذوائر : سوربة. Sum.

They say: which is the pl. of زوارة : The first one in the racecourse.

is a conjunct in the sense of رأس.

The gram. ex. is in دوارات : He pluralizes which is the language of a group of Tayyi'.

is the conj. sentence.

is applied as well to kinds of rational beings: Masc., and fem.

3. \[ \text{The Message, al-Nahl (The Bee), v. 96, p. 411:} \]
   All that is with you is bound to come to an end, whereas that which is with God is everlasting.

4. \[ \text{Ibid., al-Nisa' (Women), v. 3, p. 101:} \]
   And if you have reason to fear that you might...
Footnote 4 continued:

not act equitably towards orphans, then marry from among other women such as are lawful to you.

1. This means that to let refer to the rational is not permissible.


3. Sh:

4. The Message, al-Ra'ēd (Thunder), v. 13, p. 360:

And the thunder extols His limitless glory and praises Him.

5. M:

# Sh:

١٩٩
في قول الداعر:
لهيف ما لهيف ثم كرى
إلى بتت تفعتيمت لطاع
(اللهيف)

---

1. M \# Sh
2. Al-Hutay'a, Diwan al-Hutay'a, p. 280:

Sum.

Al-Hutay'a says the v. satirizing his wife.

اللهيف : Villain. In the voc.

للهيف : Villain. We say to the masc. villain: بيا لخفع, and to

the fem. villain: لطاع بيا لطاع is

formed with kasr.

Grammarians say that the usage of لطاع by
al-Hutay'a not in the voc. is anomalous poetic
licence. It is probable that the assumption is:

فعتيمى مقال لى : بيا لطاع

and in this case it is regular.

Abu al-Gharib al-Nasrī says:

لهيف ما لهيف ثم كرى
إلى بتت تفعتيمت لطاع

They say as well:

لخفعك ما لخفعك ثم كرى
إلى بتت تفعتيمت لطاع

(continued)
Footnote 2 continued:


Abū Gharib al-Nasri recites the v. Sum.

Some say: (sic) It is ascribed to al-Hutay'a.

The gram. ex. is: since the infinitival is conjoined with the imperfect which is not neg., and this is rare.

Another gram. ex. is: since they use not in the voc., and this is rare.

Abū Amr: and are the same. They say:


Al-Ghalayini, Jamīʿ al-Durus, pt. III, p. 164:
He uses as a pred., and this is poetic licence.

Howell, Classical Arabic, pts. II; III (one vol.), p. 286:

By al-Hutay'a, I roam about so long as I roam about; then repair to a home whose housewife is a slut.

Ibn ʿAqīl, Sharḥ Ibn ʿAqīl, pt. I, p. 139:
The v. is single, with no other either before or after.

Ibn Hishām, Sharḥ al-Shudhūr, p. 120.

Ibn Malik, al-Tashil, pp. 411

(continued)
Footnote 2 continued:

(under the ind. of the gram. exs.), 187.

Ibn al-Shajari, al-Amali, pt. II, p. 107:

Sum.

When the two forms: فعل فعل are not used in the voc., they are anomalous as in the saying of the poet.

Ibn al-Sikkit, al-Alfaz, p. 43:

Abū al-Gharib al-Nāṣrī says:

Al-Lisan, under the article: لع

Abū al-Gharib al-Nāṣrī says the v.


Şalah, al-Taysir, p. 205.


(continued)
Footnote 1:

1. Sh :  ...  : Missing.

2. Al-ʿAṣḥā, Diwan al-ʿAṣḥā al-Ḵabīr, pp. 143, 139, 142:

The v. is taken from a poem composed upon the occasion when al-ʿAṣḥā says satirizing ʿAlqama b. ʿUlatha, and praising ʿʿAmir b. al-Ṭūfayl.

Boasting of ʿAlqama against ʿʿAmir.

Abū al-Khattāb - meaning al-ʿAkhfash al-Ḵabār, Ṣibawayh, al-Kitāb, pt. I, p. 324:

Sum.

Abū al-Khattāb - meaning al-ʿAkhfash al-Ḵabār, ʿʿAbd al-Ḥamīd b. ʿʿAbd al-Ḥamīd - asserts that ʿṣbjālāl ʿl-lāl : Wonder i.e. ʿṣbjālāl ʿl-lāl : God is innocent of him.

God is innocent of evil. He asserts as well that this is the same as in the v. of al-ʿAṣḥā.

The gram. ex. is that he makes ʿṣbjālāl in the acc. because it is an inf. n. It remains in the acc. because it is aplastic inf. n. It is diptote because it is made a proper name for so it is the same as ʿṣbjālāl : Praise be to God.

Aqrab al-Mawārid, under the article:
Footnote 2 continued:

has the sense of annexation, i.e.


Al-Baghdādi, al-Khizāna, ed.; expl. Hārūn, pt. III, p. 397:

Leaving out the nunation of ٰبجalia is not because it is diptote being a proper name having the augs. the alif and nūn, but because it remains in the form of the muḏāf, its frequent usage. The origin is: َبجالا َاللهٰ, he then elides the muḏāf ilayhi for poetic licence.

Ibn Jinnī, al-Khāṣa'is, pt. II, pp. 197, 435; pt. III, p. 32:

is a proper name in the sense of َترئيُس : Integrity.


If you take ٰبجalia as an indefinite n. you make it deci.

Ibn Yācīsh, Sharḥ al-Mufassal, pt. I, pp. 120, 119:

Sum. ٰبجالا is an inf. n., diptote and uninfl.
It is used only in the acc.; the rafʾ, jarr and the alif and lām are not attached to it as the other inf. ns. It is one of the inf. ns. whose vs. are not used, as if he says: ٰبجالا with a single bāʾ.

Al-Līsān, under the article:


Al-Mufradat, under the article:

(continued)
Footnote 2 continued:

They say that the assumption is: ـبجًا علقـً، as sarcasm.

§ Mujjam al-Maqayis, under the article:
Some say that its paraphrase is:
ـعـبـيـًا لـمُ رـزـ فـيـفـمـ: It is a great surprise if Alqama boasts of himself.

§ Al-Sirafi, Sharh Abyat Sibawayh, pt. I, p. 109:
ـتـبـنـتـي: in this v. is not a muḍaf.


§ Tahdhib al-Lugha, under the article:
1. The Message, Yunus, v. 43, p. 298:

And there are among them such as ـبـبـيـفـمـ ـبـبـيـفـمـ ـبـبـيـفـمـ ـبـبـيـفـمـ ـبـبـيـفـمـ pretend to look towards thee: but canst thou show the right way to the blind even though they cannot see?

2. M ـبـبـيـفـمـ: لـعـعـعـعـعـعـعـعـعـعـعـعـعـعـعـعـعـعـعـعـعـع

Sh
He used  for  when he called it, greeted it and treated it as rational.

Imru‘u ‘l-Qays, Diwan, p. 27:

It is a prayer for the ruins to be happy and free from harm - this is their custom - as if they mean by that the people of the ruins. His saying: "  فهل يتعوب؟", he says: Your people had gone away therefore you have changed; so how can you enjoy life after them! as if he means by that he himself.

is in the sense of

Sibawayh, al-Kitab, pt. IV, pp. 38-39:

They form  in such as:

Some of the Arabs say:

(continued)
Footnote 3 continued:

Al Azm izma'azah zu'ar ral alabl (sic)

The v. is by Imru'u 'l-Qays. with two
damm is a dialectical form of with
damm; it is also with fath and kasr; all of them are
in the sense of : Age. They say as well:
which is in the sense of

The past.

The gram. ex. is: Forming the imperfect of

in with kasr which is rare.

Aqrab al-Mawarid, under the article: 

The origin of is: ; they
elide from it the first nun. The quiescent nun at
the end is for corroboration.

Al-`Ayni, al-Maqasid, pt. I, p. 433:

Sum.
The origin of with kasr and
fath upon the cayn. If they say: this means
that it is elided from with fath above
the cayn; and if they say: this means that
it is elided from with kasr under the
cayn.

The gram. ex. is in his saying: since he uses which is peculiar to the
rational with what is placed in his position.

Al-Baghdadi, al-Khizana, ed.; expl. Harun, pt. I,
(continued)
Footnote 3 continued:

p. 60:

They assert that some of the Arabs recite:

\[ \text{سُلْطَنَةُ نُوحَى رَبَّكَ رَبِّ الْيَوْمِ الْأَخَرِ} \]

with the fatḥa above the cāyn.

- Al-Dajāni, al-Shudhudh, p. 405:
  Abu Ḥayyān holds the belief of Yūnus b. Ḥabīb that
  is infl. v. Yūnus says:
  \[ \text{بِشَكَرِ رَبِّي} \]
  \[ \mathbf{i.e.} \text{ I said to it:} \]
  \[ \text{بَلْ لَعِبَتْ} \]
  \[ \mathbf{May God keep you in a good and} \]
  \[ \mathbf{pleasant state.} \]
- Al-Durrā, Fāṭḥ Rabb al-Bariya, pt. I, pp. 128-129:
  The v. is the prelude of Imru'ūl-Qays' famous poem
  which is rhymed in lam. The occasion of that poem -
  as they say - is that Imru'ūl-Qays went at night to
  visit the daughter of the Roman emperor, and she
  forbade him from staying with her in order not to be
  shamed; but he refused to obey.

\[ \text{لا يعَمُّ} \]

Interrog. implying a negation i.e.
\[ \text{لا يعَمُّ ; It does not enjoy life.} \]

He singles out the morning for this prayer
because raids and misfortunes occur in the morning.

- Ibn Hishām, Awdah al-Masalik, p. 17:
  is for the rational being; and for the
  irrational being if you put it in the position of the
  (continued)
Footnote 3 continued:

rational, as what does not respond. The saying of the poet is an ex. for that.

 kepada al-Mughni, pt. I, pp. 184, 182:

alsayyid, al-Amali, pt. I, p. 274:

Ibn Ya'ish, Sharh al-Mufassal, pt. VII, p. 153:

Samak, Amir al-Sharir, p. 225.


Al-Ushmuni, Sharh al-Ushmuni, pt. I, pp. 111, 112, 466:

Sum.

d is for request and excitation. The origin of 

nun for alleviation.

1. Harmala b. al-Mundhir; he lived in both the Pre-Islamic and Islamic period.

(continued)
Footnote 1 continued:

1. M : 

2. M : 

3. Abū Zubayd al-Ta‘i, Shi‘r Abi Zubayd, pp. 58, 63:

4. Sh :

6. and 

The origin of is: , such as: ; they then convert the damma of the rā‘ into a kasra in order to convert the waw into a ya‘. When they convert the waw into a ya‘ it becomes:

(continued)
Footnote 4 continued:

The damma being heavy above the 'ya' therefore they elide it, they then elide the 'ya' because of the combination of two quiescents: The 'ya' and nunation.

If the 'ya' is with the fatha they do not elide anything, because the fatha is light; they say: زربث أَجْمِرُ تُرْجِي : I saw puppies.

Muhit al-Muhit.

1. Sh :  صُمِّرُ تَقَمُّ عَلَى
2. Sh :  تَقَمُّ عَلَى مَا
3. Sh :  # Unk.
4. Sh :  # Unk. يَقُلُّ عَلَى أَخَادِلُهُ الأَعَلَامَ وَعَشُيَّ.
1. **Sh**: 

   The Message, al-Zumar (The Throngs), v. 33, p. 710:

   "وَلَمْ يَفْسَدُواْ بِالْكُلُّ، وَفَالَتُهُمَا مِنْ عَلَىْ قُوَّتِهَا".

   But he who brings the truth, and he who wholeheartedly accepts it as true — it is they, they, who are truly conscious of Him!

2. **Al-Suyuti**

   Al-Hamc, pt. I, p. 285:

   "فَلَمْ يَفْسَدُواْ بِالْكُلُّ وَفَالَتُهُمَا مِنْ عَلَىْ قُوَّتِهَا".

   occurs in the sense of implying the meaning of requital frequently, such as:

   "فَلَمْ يَفْسَدُواْ بِالْكُلُّ وَفَالَتُهُمَا مِنْ عَلَىْ قُوَّتِهَا".

3. **Ibid.**

   al-Sharh (The Opening-Up Of The Heart), v. 3, p. 960:

   That had weighed so heavily on thy back?

   Or art thou, O man, of the same mind as he who passed by a town.
The Message, al-Mujadala (The Pleading), v. 1, p. 843:

God has indeed heard the words of her who pleads with thee concerning her husband.

Ibid., al-Baqara (The Cow), v. 142, pp. 29-30:

THE WEAK-MINDED among people will say, "What has turned them away from the direction of prayer which they have hitherto observed?"
Verily, those who have attained to faith and do good works.

And all men and women who are mindful of their chastity.
1. The Message, al-Ṭūr (Mount Sinai), v. 4, p. 807:

   Consider the long-enduring house of worship!


3. Sh : عُصِبَ وَعُصِبَ

4. Ibid., al-Ḥāqqa (The Laying-Bare Of The Truth), v. 11, pp. 888-889:

   And behold: When the waters of Noah's flood burst beyond all limits, it was We who caused you to be borne to safety in that floating ark.

5. Sh : قُولُ مِعَالِكَ

1. The Message, Maryam, v. 69, p. 465:
   And thereupon We shall, indeed, draw forth from every group of sinners the ones that had been most determined in their disdainful rebellion against the Most Gracious.

2. Sibawayh, al-Kitab, pt. II, p. 399:
   Harûn b. Mûsâ, the reader of the Qur'ân, al-A'war, the grammarian, says that the Kûfans - meaning 'Âsim, Hamza and al-Kisâ'i - read it thus:

   It is a good language; they put it in the acc. as they put it in the gen. when they say:

3. Al-Harawi, al-Uzhiya, pp. 112-113:
   Sum.
   When is a mu'daf and not followed by it is formed with damm except in the gen., such as:
   meaning: and the saying of the Most High God:

   But you say:

   (continued)
Footnote 1 continued:

When ٰٰ is a muḍāf and the sub. is elided it is formed with ḍamm in all its cases.

Sum.
The assumption is:

النفی هو اسم على الحمير عينًا
or

الفی هو اسم رفع

As if when the sub. of its conj. sentence that refers to it - meaning ٰٰ - is elided it becomes weak, it then reverts to uninflectedness which ٰٰ demands.

1. Sh: ٰٰ

وقتُها

2. Sh : [الْجُنَفُ # Q : مَزَالُك
3. Q : رَكُفُ in the sense of رَكُفَ is applied to rational masc.
4. Sh : مَرَجَع
5. "Umayr b. Shuyaym; Umayyad poet.
   Al-Qutami, Diwan al-Qutami, pp. 6, 11.
6. Ibid., pp. 36, 31:
   لَا يُشَثَّرُ . Sum.
   This v. is taken from a poem praising (continued)
Footnote 6 continued:

Zufar b. al-Hārith al-Kilābi. They say also:

اِلْبَوْلُ بِالْكَلِّ قَطُولُ وَجَارُوُا
عمَّرُ الْبَيْتِ : أَلْسَطَاعُ
سمَعُ عَلَى الْبَيْتِ

Tent-pole. He says:

They knocked down the house upon him.

Abū al-Tayyib al-Lughawi, al-Addād, pt. II, pp. 594-595:

الْبَاطُوُّ : جَمِيعًا
عمَّرُ الْبَيْتِ : أَلْسَطَاعُ
قَطُولُ : أَلْسَطَاعُ

Tent-pole. Treated with injustice.

Al-Harawi, al-Uzhiya, pp. 311-312:

الْبَاطُوُّ : جَمِيعًا.

Ibn al-Shajari, al-Amali, pt. II, p. 307:

الْبَاطُوُّ : جَمِيعًا. Some of the Arabs say that the pl. of لَفَّ (لفق) is also: رَلْفُ. This language comes after in eloquence.

Ibn Sīda, al-Mukhassas, vol. VI, p. 7:

الْبَاطُوُّ : جَمِيعًا. This means that they came in to al-Nu‘man in his house.

Al-Lisan, under the articles:

مَسْطَعُ : بَسِّر : أَلْسَطَاعُ. The pl. of أَلْسَطَاعُ is:

الْبَاطُوُّ : جَمِيعًا. apresented and

عَاجَلُ : بَابُ الْبَيْتِ. Hastened to it.

(continued)
Footnote 6 continued:

Maṣūḥ Šarīr, Šarīr, Ṣawāṣır, Ṣawāṣır - Ṣawāṣır: He fought against his opponent with sword and such things.

3. Al-Qādi, al-Amāli, pt. II, pp. 258, 257:
The v. is by Muḍarris b. Qurt b. al-Ḥārith al-Muzani.

Excited it.

فصل (šarīr) بالشيء; ضِعِّفَ: مَعَ: Joined together; opposite of separated.

Has plenty of leaves; has good leaves.

Aqrab al-Mawārid.
ولمّا "ذَٰلِكَ" فَاسَّهَا تابعهُ فيُحْمِل "لَمَّا" فَ"سَنَّهَا"، تقولُ:
"سَنَّهَا" مَعْمَلَهُ بِمَنَّ النَّاسِ؟" تفْعَلِ: "سَنَّهَا لِلْبَيَّةِ مَعْمَلَهُ؟" أَوْ: "سَنَّهَا" لِرَضُوقِهَا؟". وتقولُ: "مَا ذَا مَعْمَلَهُ مَعْمَلَ" المَفْتَرِبِ: "مَا عِنْمَلَهُ؟" أَوْ: "مَا رِسَالَ عِنْمَلَهُ؟" ؟.
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This volume - as I have divided it - has occupied me for about twenty one months: Writing it in my own handwriting, typing it with one finger because I am not a typist and marking as the transliteration required.

So what is good in it is by the guidance of God Almighty, who has helped me to overcome all these difficulties, and what is bad is from me.

I ask my Sustainer to forgive me: He alone is truly forgiving, a true dispenser of grace!
غفَّر رَبِّيّ بِأَيْضًا وَلَوْلَمْ يَعْفَ الأَخْلَقُ بَيْنَ الْمُحْضَرِينَ وَالْمُخْتَزَلِينَ

وَلَمْ يَلْبَسْهُ مِنْ فِضْلِ رَبِّهِ مَنْ كَانَ مَعْظُومًا وَلَامَعَضًا بِالْمَعْظُومِ وَالمَعْفَضِ